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1883-84

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GAZETTEER

OF THE

DERA ISMAIL KHAN DISTRICT.

1883-84.

Compiled and Published under the authority of the Punjab Government.

Lahore:

PRINTED AT THE "ARYA PRESS,"

1884.

PREFACE.

THE period fixed by the Punjab Government for the compilation of the *Gazetteer* of the Province being limited to twelve months, the Editor has not been able to prepare any original matter for the present work; and his duties have been confined to throwing the already xisting material into shape, supplementing it as far as possible by contributions obtained from district officers, passing the draft through the press, circulating it for revision, altering it in accordance with the corrections and suggestions of revising officers, and printing and issuing the final edition.

The material available in print for the *Gazetteer* of this district consisted of the Settlement Reports, and a draft *Gazetteer*, compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law. Notes on certain points have been supplied by district officers; while the report on the Census of 1881 has been utilised. Of the present volume, Section A of Chap. V (General Administration), and the whole of Chap. VI (Towns), have been for the most part supplied by the Deputy Commissioner; and Section A of Chap. III (Statistics of Population) has been taken from the Census Report. But with these exceptions, the great mass of the text has been taken almost, if not quite verbally from Mr. Tucker's Settlement Report of the district. This report is so exceedingly full of minute detail that it was ill adapted to serve as the basis of a *Gazetteer* which had necessarily to consist of extracts. This accounts for the great length of the present volume, and for the want of proportion that may be observed in the treatment of the several subjects discussed.

The draft edition of this *Gazetteer* has been revised by Messrs. Tucker, Thorburn, and Dames. The Deputy Commissioner is responsible for the spelling of vernacular names, which has been fixed throughout by him in accordance with the prescribed system of transliteration.

The final edition, though completely compiled by the Editor, has been passed through the press by Mr. Stack.

THE EDITOR.

CONTENTS.

CHAPTER I.—THE DISTRICT.

CHAPTER II.—HISTORY.

CHAPTER III.—THE PEOPLE.

Section A.—Statistical—

Section B.—Religious and Social Life—

Section C.—Tribes and Castes—

Section C.—Tribes and Castes—(*continued*)—

Page.

Section D.—Village Communities and Tenures—

Section D.—Village Communities and Tenures—(*continued*)—

Section E.—Leading Families and Jagirs—

CHAPTER IV.—PRODUCTION AND DISTRIBUTION.

Section A.—Agriculture and Arboriculture—

Section A.—Agriculture and Arboriculture—(*continued*)— *Page.*

Section B.—Live-Stock—

Page.

Section B.—Live-Stock—*(continued)*—

Section C.—Occupations, Industries, and Commerce—

Section D.—Prices, Weights and Measures, and Communications—

Section D.—Prices, Weights and Measures, and Communications —(continued)—

CHAPTER V.—ADMINISTRATION AND FINANCE.

Section A.—General Administration—

Section B.—Military and Frontier—

Section C.—Land and Land Revenue—

Section C.—Land and Land Revenue—*(continued)*— *Page.*

CHAPTER VI.—TOWNS, MUNICIPALITIES, AND CANTONMENTS.

APPENDIX.—HISTORY OF TANK AND POSITION OF THE NAWAB.

Table No. I, showing LEADING STATISTICS.

1	2	3	4	5	6	7
DETAILS.	DISTRICT.	DETAIL OF TAHSILS.				
		D. I. Khán.	Kuláchi.	Bhakkar.	Leiah.	Tánk.
Total square miles (1881)	9,296	1,673	1,513	3,114	2,428	568
Cultivated square miles (1878)	1,259	344	373	185	203	154
Culturable square miles (1878)	5,008	838	919	2,034	974	243
Irrigated square miles (1878)	579	63	42	180	203	91
Average square miles under crops (1877 to 1881) ...	668	193	85	171	144	75
Annual rainfall in inches (1866 to 1882) ...	9·0	9·0	7·8	7·5	7·0	11·0
Number of inhabited towns and villages (1881) ...	746	260	111	194	103	78
Total population (1881)	441,649	120,142	70,950	112,429	102,612	35,516
Rural population (1881)	393,767	95,482	63,116	108,027	93,990	33,152
Urban population (1881)	47,882	24,660	7,834	4,402	8,622	2,364
Total population per square mile (1881) ...	47	71·8	46·9	36·1	42·3	62·5
Rural population per square mile (1881) ...	42	57·1	41·7	34·7	38·8	58·2
Hindus (1881)	54,446	15,674	8,170	15,086	13,257	2,259
Sikhs (1881)	1,691	721	166	59	465	280
Jains (1881)	2	2	...	...	...	...
Musalmáns (1881)	385,244	103,501	62,614	97,265	88,888	32,976
Average annual Land Revenue (1877 to 1881)* ...	456,144	90,216	76,778	110,644	109,492	69,014
Average annual gross revenue (1877 to 1881)† ...	585,967	...	...	...	...	...

* Fixed, fluctuating, and miscellaneous. † Land, Tribute, Local rates, Excise, and Stamps.

CHAPTER I.

THE DISTRICT.

Chapter I.

Descriptive.

General description.

The Dera Ismail Khán district is the central one of the three districts of the Deraját division, and lies between north latitude 30° 36′ and 32° 33,′ and east longitude 70° 14′ and 72° 2′. It consists of a long block of country stretching from the foot of the Sulimáns across the Indus into the *Thal* of the Sind Ságar Doáb. It is bounded on the north by the Bannu district, on the south by the districts of Dera Ghází Khán and Muzaffargarh, on the east by the Jhang and Sháhpur districts, and on the west by the independent territory of the Sulimáns that separate India from Afghánistán. Its average length from north to south is about 110 miles, and its average width about 80 miles. It is divided into five *tahsìls*, of which that of Tánk occupies the extreme north-western corner of the district. The remainder of the trans-Indus tract is divided between the *tahsìls* of Dera Ismail Khán and Kuláchi, of which the former includes all the riverain except quite in the south, while the latter includes all the sub-montane tract. The cis-Indus area is divided by a line running roughly east and west into the two *tahsìls* of Bhakkar and Leiah, the former comprising the northern portion. These two *tahsìls* constitute a separate sub-division, in charge of an Assistant Commissioner or Extra Assistant Commissioner stationed at Bhakkar.

Some leading statistics regarding the district and the several *tahsìls* into which it is divided are given in Table No. I, on the opposite page. The district contains only one town of more than 10,000 souls, namely Dera Ismail Khán with a population of 22,164 where the administrative head-quarters both of the district and of the division are situated. Dera Ismail Khán stands first in order of area and twenty-second in order of population among the 32 districts of the Province, comprising 8·72 per cent. of the total area, 2·34 per cent. of the total population, and 1·96 per cent. of the urban population of British territory. The latitude, longitude, and height in feet above the sea of the principal places in the district are shown in the margin.

Town.	North Latitude.	East Longitude.	Feet above sea-level.
Dera Ismail Khán ..	31°49′	70°57′	571
Kulachi ..	31°56′	70°30′	580*
Bhakkar ..	31°38′	71° 6′	579
Leiah ..	30°58′	70°58′	500*
Tank ..	32°14′	70°25′	600*
Shekh-Budín ..	32°17′	70°50′	4,513

* Approximate.

Division into *Kachi* or *Nasheb*, *Thal* and *Damán*.

The district is divided by the Indus into cis-Indus and trans-Indus tracts, with areas of 5,542 and 3,754 square miles respectively. The bed of the Indus is broad and sandy, and the channels are numerous and perpetually shifting. The tract actually occupied by the main stream is about four miles in width, containing numerous islands and sand banks; but for nearly the whole length along the left or cis-Indus bank, there is a broad belt of alluvial land known

Chapter I.

Descriptive.

as the *Nasheb* or *Kachi*. This low-lying tract is more or less intersected by streams from the Indus, and the whole is liable to be flooded when the river rises in the rainy season. The high sandy tract to the east of this is called the *Thal*; the high plain trans-Indus is known as the *Damán*.

Boundaries of the district. Transfer of the Mulázai villages.

The trans-Indus tract is surrounded on all sides except the south by natural boundaries. On the north are the low ranges, of which Shekh-Budín is the highest point, that separate it from Bannu, and on the west the low hills that form the outer fringe of the Sulimán range. Formerly the uniformity of the boundary to the north was broken by the Mulázai villages, which belonged to the Bannu district; but these were transferred in 1875 to this district, which thus includes the whole country on this side of the hills.*

Boundary line between this and neighbouring districts.

The boundary between Bannu and Dera Ismail Khán now runs from the Bain Pass eastwards through the centre of the Bhittanni range. Excluding Pezu, a village situated at the mouth of the Pass of that name, which is now the only Bannu village south of the Bhittanni range,* it passes over the crest of the Shekh-Budín hill, and then along the crest of the Nilah Koh range, nearly to the end of the Lárgi valley. It crosses the Lárgi valley, and after including the northern end of the Khasor hills and the adjoining Kachi, it crosses the Indus into the *Thal*. The boundary through the *Thal* down to the Muzaffargarh district, is marked by no natural features. On rejoining the Indus, the boundary between this and the Dera Ghází Khán district runs north following the course of the Indus for some 20 miles. It then again crosses the Indus and meets the Sulimán range by the Litra Pass below Vahoa. Towards the independent hills from Vahoa to the Bain Pass, the point from which we started, there is no clearly laid down boundary. As a rule, British jurisdiction is supposed to extend to the mouths of the Passes only, but this is merely a matter of convenience; and in the Tánk *tahsíl* the posts of Girni and Kot Khirgi have been advanced a few miles inside the hills.

Extent of the trans-Indus tract.

The trans-Indus tract stretches along the Indus for 110 miles. It is broadest to the north, where the distance from the Indus to the independent hills is 50 miles. These hills gradually close in to the south, and the plain narrows, till opposite Dera Fatih Khán it is not more than 20 miles across. This plain stretches on in an unbroken sweep to the south, where it forms the Dera Ghází Khán *pachad*. The boundary between the two districts is quite arbitrary, and has been twice altered: first in 1866, when Vahoa with the rest of the Khetrán country was transferred to this district, and again in 1871, when Tibbi and some other Kasráni villages were transferred from this district to Dera Ghází Khán. The cis-Indus tract is about 100 miles long and about 70 miles across in the centre where it is widest. It constitutes the larger half of the district.

Shape of district.

The Dera Ismail Khán district, therefore, forms an oblong block, cut in two by the Indus, hemmed in on the north-west and west by hills, but stretching away on the south and east into the great open plain of the Punjab. The boundaries in these latter directions have

* The village of Chunda had been transferred to this district from Bannu in 1867.

Chapter I.

Descriptive.

The Hills of the border.

been arbitrarily fixed, and are based neither on the natural features of the country nor on ethnographical distinctions. The Sulimán hills by which the district is bordered on the west, present a comparatively straight line to the British frontier. The outer hills consist of a series of irregularly disposed, but singularly parallel ranges, having a direction due north and south. Beyond them rises the main range, culminating nearly due west of Dera Ismail Khán, in the Takht-i-Sulimán, the northern and southern peaks of which reach an altitude of 11,295 and 11,070 feet respectively. The lower ranges are of comparatively insignificant height. The mountains are rocky and precipitous and completely barren.

"Though they may appear beautiful," says Colonel McGregor, "when on a bright clear day the sun throws their rugged sides into picturesque relief, yet such is not the natural aspect of the ranges. For in reality nothing can be conceived more desolate than their bare knife-like edges; and the absence of trees on their slopes is as much their characteristic as is the total want of water in the ravines below. Once inside the outer spurs, the only level ground to be met with is in the beds of the ravines, or in the small *kaches*, or plots of cultivation on their sides. Consequently the sensation is not so much of being in a valley surrounded by hills, as in a pit surrounded by perpendicular walls."

From east to west the hills are impassable except at stated points; but the spaces between the parallel ranges allow free communication north and south, the occasional transverse spurs being low and of easy transit. Between the first and second lines of hill, so uninterrupted is the valley as to offer a good natural road, on which cavalry could act, from the pass connecting Tánk and Bannu (the Bain Dara), southwards to the Sindh frontier. These natural roads are called by the Baloches *tokh*, and in this district,—among the Gandapurs, are called *pasta*; among the Ushtaránas, *tsarunga* and *ragha*; among the Bábars and in the Bhittanni country, *band*. Another name used for them is *shuemai*.

Passes.

From Vahoa in the south to the Bain Dara leading into Bannu on the north, there are 71 passes leading into the hills. The most important are:—the Vahoa, Záu, Gumal, Tánk Zám and Shuza passes, which cross the main Sulimán range. The other passes cross the outer ranges, connecting the longitudinal valleys which, as described in the preceding paragraph, form so marked a feature of the Sulimán series. The last three of the above passes are on the Tánk frontier. A list of the principal passes is given in Chapter V.

The Damán.

The town of Dera Ismail Khán is situated close to the right bank of the Indus, and occupies a central position half way between the northern and southern boundaries of the district. The broad plains of the Damán stretch away from it in an uninterrupted sweep to the north, west and south, the view to the west being bounded by the Sulimán range, of which the broad crest of the Takht-i-Sulimán, 11,293 feet high, forms the most distinguishing feature. The term Damán originally applied only to that portion of the trans-Indus tract lying immediately under the hills and forming the Damán or skirt of the hills. The eastern portion of the tract towards the Indus was known as Makkalwád. The term Damán is now applied indiscriminately to the whole country from the Indus to the hills. The term Makkalwád has fallen out of use, though it is occassionally

The Makkalwád.

Chapter I.

Descriptive.

Extent of the Damán. Its appearance.

employed to distinguish the country towards the Indus from the sub-montane tracts, which are mainly occupied by Pathán tribes. The Damán country includes the whole area of the trans-Indus *tahsíls*, except a narrow strip of river land along the Indus, and a tract to the north, which includes the Pahárpur, Paniála and Khasor circles. There is but little variation in the character of the country. Where uncultivated the Damán stretches out in level plains, flat as a billiard-table, generally without a tree or particle of vegetation, except a few scattered bushes of *lána*. Grass does not grow on it naturally, and even the *lána* disappears in places, leaving nothing to break the uniformity of the mud-coloured expanse. This sort of bare level ground is locally known as the *pat*. The soil is a clay, firm when dry; though generally to a certain extent elastic and yielding, and delightful to gallop over. Water does not sink into it readily, and ordinary rain runs off at once; but wherever water stands for any time, or after long continued rain, the soil for a few inches in depth becomes a soft tenacious mud, and roads very soon become almost impassable. The soil of the Damán is generally very fertile, consisting of silt deposits brought down by hill torrents. Wherever the ground is good, it can be readily broken up for cultivation. In places, owing to the action of water, it becomes hard and unfruitful to such an extent sometimes as to be quite unculturable. The hardest soil turns when wet into the worst mud. It preserves also all inequalities caused by cattle trampling over it when wet, or in similar ways. This trampled ground petrifies as it dries, and is then known as *kurbin*. Although water soaks into the Damán soil with difficulty, yet that soil is very readily cut up by running streams. Even the rain water running off forms ravines, and the hill torrents all make deep beds for themselves far below the level of the surrounding *pat*. These ravines intersect the Damán in all directions, forming deep cracks in the otherwise level expanse. The banks of these torrent beds are very precipitous, and the water-supply of the country runs away in them much too far below the level of the country to benefit it in any way; while the falling in of the banks and the force of the current prevent the growth of trees even in their immediate vicinity. Sometimes, however, a fringe of *farás** trees spring up in places where the torrent bed has been widened by erosion, so as to leave room for a strip of low ground between the stream and the bank. A strip of land of this sort is called a *kach* and some of these *kaches*, when cultivated, are very productive.

The *pat*.

Soil of the Damán.

Kaches or low-lying tracts in torrent beds.

Skirts of the hills. General appearance of the Damán country.

The *pat* extends up to the mouths of the stony gorges from which the hill torrents issue. Between these gorges along the skirt of the hills, the *pat* generally gives way to stony slopes covered with coarse grass. There are a few natural depressions in the Damán where water lies, and where grass and jungle bushes grow freely; but these are the exception, and its distinctive features are the bare level *pat* and its intersecting ravines. These ravines are dry for the greater part of the year. After rain they are occupied by roaring torrents, which pass away with greater or less rapidity as their sources are in the immediate vicinity or in the more distant hills towards Ghazni.

S.Hill torrents.

* Tamarix orientalis, or Tamarix Gallica; this is distinct from the *farásh* (Tamarix articulata).

Chapter I.

Descriptive.

Perennial streams, *kàlapàni*. *Zàms*.

These hill streams are fully described in the Settlement Report. All the more important of the hill streams have a small perennial flow, which is, however, expended long before it reaches the Indus. The perennial supply is known as the *kàlapàni* or black water, on account of its clear colour, to distinguish it from the *sufed pàni*, or white water, the latter being the discoloured silty water that issues after rain. These perennial springs are known by the local name of *zàm*. Thus we have the Chaudwán *zàm*, the Tánk *zàm*, &c. The cold weather flow of these springs varies from about 200 cubic feet per second in the Gumal *zàm*, to from 20 to 40 cubic feet in the Drában and Chaudwán *zàms*. Like the flood waters, this *kàlapàni* also, if left to itself, would run to waste in the torrent beds, leaving the surrounding country as dry as before.

Damán naturally barren. System of irrigation.

Owing to the small rain-fall, and to the fact that but little even of the rain that falls sinks into the ground, and that the ravines, by which the drainage of the tract is carried off, run too far below the level of the country to benefit it in any way, the Damán, if left to a state of nature, would always remain a desert. To bring it under cultivation at all, it is necessary to arrest the water, which is running to waste in the ravines, and to spread it over the barren *pat*; while to develop its full capacities, it is necessary to fill up the embanked fields or *bands* with the silt-bearing waters of the hill torrents. The manner in which this is effected is described in Chapter IV. Where a hill torrent is under effective control and cultivators are sufficient, the character of the adjoining *pat* altogether changes. From a bare waste it becomes a sheet of cultivation, the wheat crops are equal to those on manured well lands, the *bàjra*, *jowàr*, and cotton are magnificent. In all the better cultivated portions of the Damán, *faràs* trees spring up in great abundance along the banks of the water channels and round the edges of the fields. In places the country gets almost a wooded appearance, and with its growing crops and the background of blue hills looks at times quite picturesque. Except the *faràs* there are very few trees in the Damán. Round the villages there are generally some scattered *ber* and *kikar* trees; and in places, especially to the south, in the Ushtarána and Khetran country, the skirts of the hills are thickly fringed with *ber* trees. As a rule the country is bare of trees, and those that there may be, are of a poor description. As regards the smaller descriptions of jungle growth, the ground is generally more or less overgrown with different sorts of *làna*, which is much grazed by camels, and in places it is thickly covered with large bushes of *karil* (*karìla*).

Absence of wells. Drinking water obtained from *nallahs* and tanks.

There are very few wells in the Damán, except in the immediate vicinity of the Indus.* The people generally trust for drinking water to the reservoirs formed by the dams thrown across the hill torrents. If a dam breaks, the water-supply goes. Some villages have *kacha* tanks; but the supply in these, though safer, is not so abundant as in the former, and it is apt to cause guinea-worm. In places water can be produced by excavating shallow pits in the sandy beds of the hill

* At Shor and Tikan, both some miles from the Indus, there are wells of good drinking water. At Kulachi, Gurwali, and along the Dera Gházi Khán road, the well water is bitter and bad.

Chapter I.
Descriptive.

Absence of wells. Drinking water obtained from *nallahs* and tanks.

torrents; and of course, where there is a perennial spring of *kálapání*, there is no difficulty about the matter. As a rule, however, the want of water is a crying evil, and in dry weather the people have often to go miles for it. In the dryer parts of the district to the south, they often abandon their villages during the hot weather, and move down with their cattle to the Indus.

Appearance and situation of villages in the Damán.

Partly owing to this want of water, which leads the people to collect round places where there may be a tank or reservoir, and partly to the old revenue system, by which the produce of large tracts is swept together to a single threshing floor, the population of the Damán is all collected together in villages. There are none of those detached farms and cottages, which form so pleasing a feature in many parts of the country. Here and there, as in the Sheru *iláqua*, where irrigation is unusually certain and the country is all cultivated, the villages lie close together in the middle of their fields. Generally, however, they are far apart, with intervals of some miles between them. Except in unembanked tracts, villages are always surrounded with a high bank to keep out the flood waters when the fields are being irrigated; and as the level of the surrounding country rises in consequence of the annual deposits of fresh silt, the level of the village gradually sinks below that of the surrounding plain. Villages 40 or 50 years old often lie quite in a hollow, the fields outside being on a level with the roofs of the houses; but sooner or later a flood comes, which breaks the protecting embankment and drowns the people out. They then remove to some fresh site, which is again subjected to the same silting process. The houses are mean-looking. They are built of mud bricks, with flat roofs. There are no *pakka* houses, and hardly a *pakka* mosque from Shekh-Budín to Vahoa.

Kálapání watered tracts.

The dreary appearance of the country is to some extent broken, wherever a perennial stream issues from the hills. The cold clear water running over its shingly bed is caught in small embankments of stones and brush-wood, and led away from the stony torrent bed to the side, where cuttings in the clay soil bring it down to the cultivated fields. The heads of these channels are generally bordered with *shísham* trees which grow to a fair size, and here and there are little water-mills with a row of willows along each side of the mill-race. Still, owing to the large amount of fallow, *kálapání* irrigated tracts do not look as green as might be expected, and the country has a half cultivated look, which is unpleasing to the English eye.

Principal hill torrents.

This general description of the Damán tract applies to the whole country from Tánk to Vahoa. The following are the principal hill-streams:—The Takwára, which collects the flood waters from the Tánk *zam* and some other passes, and irrigates the northern portion of the tract; the Lúní, which is the largest of all, and which, issuing from the Gúmal Pass, takes a south-easterly course, and falls into the Indus some fifteen miles below the town of Dera Ismail Khán; and the Vahoa, which waters the southern portion of the Damán, round the towns of Dera Fatih Khán and Vahoa. Few of these streams have a clearly marked channel of their own for any distance from the hills. Owing to the irrigation system in force, the waters of one are thrown into another, till the channels form a complete net-work. Owing to this, the original name of a stream is, as a rule, very soon lost. Its

waters get sub-divided and carried off in different channels, where they mix with those of other hill streams, and each of these channels gets a local name of its own. The nomenclature therefore becomes somewhat confusing. Hardly a single stream is known by the same name for its whole course from the hills to the Indus.

Chapter I.

Descriptive.

Principal hill torrents.

Old bank of the Indus to the west, locally known as the *Kúr*.

Only a narrow strip of the Indus alluvial tract is attached to the trans-Indus *tahsíls*. In old days, however, the Indus appears to have run far to the west of its present course. Traces of a high bank are found at intervals from Pahárpur in the north down to Babbi and Kathgarh, on the border of the Dera Gházi Khán district. This bank, locally termed the *Kúr*, runs at a distance of about five or six miles from the edge of the Indus Kachi. In all those portions of the Damán where the hill-torrent irrigation is abundant, all trace of this bank has long since been obliterated by constant deposits of fresh silt, though its former existence can still be traced in the nomenclature of the country; the lands below the bank being called *Sind*, and the upper lands *Banní*. Where, however, the hill torrents are of small volume, as they are in the tract between the Lúní and the Vahoa, the old bank still stands clearly marked, rising to a height of seven or eight feet or more above the level of the low-lying *Sind* lands. In such places the hill-torrents, though spread out in the usual way over the cultivated lands, where they issue from the hills, generally cut themselves tolerably deep channels further east, down to the level of the *Sind* lands. The *Banní* lands, immediately above the old bank, are generally dry and barren, getting no irrigation; but having fields banked in to catch the rain water. Below the bank the flood waters spread out, and wherever there are clearly marked *Sind* lands, as distinguished from the high-lying or *Banní* lands, the former are rich and well irrigated, while the latter are little better than a desert. The portions of the district where this *Sind-Banní* formation is still to be seen, are in the Rug-Pahárpur tract, lying between the Khasor range and the Takwára irrigated country; south of the Lúní from Ada Khiára to Chúni where the Vahoa irrigation commences; and again south of the Vahoa to the end of the district. In the centre of the Damán, opposite the town of Dera Ismail Khán, the united Lúní-Takwára irrigation has made a clear sweep of the old bank for a distance of some 25 miles, and the Damán here slopes continuously from the hills to the Indus, where it ends suddenly in a sharp drop, the banks of accumulated silt rising well above the Indus even during the highest floods. Where, however, the *Sind* lands have not been silted up, their level is but little above that of the Indus. In the Kahírí *iláqua* near Míran, the *Sind* tract still terminates in a narrow strip of alluvial land irrigated by the Indus, from which there is a gradual rise to the higher lands, which, though below the *Kúr* bank, are purely Damán in character.

Banní and *Sind* lands.

Sind tract, north of the Takwára, formed into the Rug-Pahárpur circle.

North of the Takwára, the *Sind* tract lies beyond the action of the greater hill torrents. The only drainage that it receives, is from the Lárgí stream and the adjoining portions of the Khasor range, which is expended in irrigating a narrow strip of land lying below the high bank. Except this strip, the level of which has been raised by deposits of silt, the rest of the *Sind* lands north of the Takwára are low-lying, and more or less capable of irrigation from the Indus, and

Chapter I.

Descriptive.

Sind tract, north of the Takwára, formed into the Rug-Pahárpur circle.

differ entirely in character from the Damán country. This tract, which has been formed into the Rug-Pahárpur circle, stretches for about 20 miles from the Khasor range to Husain Singhar. In width, it is seven miles across. On the north it runs for about 10 miles along the foot of the Khasor range, and on the west it is bounded by the Paniála Thal, a sandy tract which ends abruptly in a bank of some twenty feet in height. This bank marks clearly the line formerly reached by the Indus. The centre of the Rug-Pahárpur circle is occupied by a depression known as the Purán, or old bed of the Indus, which leaves the Indus below Belot, and terminates in the Band Rakh. Below the Band Rakh the through drainage has been interrupted by the rise in the country, occasioned by the silt deposits brought down by the Takwára. The Purán waters, therefore, being unable to get away to the south, fall back into the Indus to the south-east, flooding in their way a good deal of low-lying country. These flood waters impoverish the soil, and the lands affected by them are for the most part unculturable, and covered with a thick jungle, mostly *karíta* and *jand*.

The Purán, or old bed of the Indus.

Cultivation in the Rug-Pahárpur tract. Inundation canals and wells.

A good deal of the Purán water is unable to escape at all, and remains stagnating in pools and *jhíls* which gradually dry up during the cold weather. Excepting the southern portion, the Rug-Pahárpur tract is generally very rich. There is a good deal of *sailába* cultivation along the Purán, and the country on either side is watered by small inundation canals twelve or thirteen miles long, running parallel to the Purán. Wells are numerous along the line of these canals, and also in the strip of country lying immediately under the Khasor range, and along the old high bank. A good deal of the land of the circle gets both flood, canal, and well irrigation. The Rug-Pahárpur circle is on the whole very fruitful; though it has suffered of late years from failure of irrigation, as, owing to a change in the course of the Indus, the Purán and the inundation canals by which it is watered have been left nearly dry. This falling off, however, is not likely to be permanent. With its numerous villages and scattered wells surrounded by clumps of trees, and with its broad stretches of rich cultivation, the Rug-Pahárpur tract is, taking it altogether, the most picturesque part of the district. The principal place in it, is the small town of Pahárpur, containing over 3,000 inhabitants. The Rug-Pahárpur circle is skirted by the Indus, and the whole of its eastern villages get irrigated to a great extent by direct inundation from that river.

Country along the Khasor range.

North of the Pahárpur circle, the Indus runs close under the Khasor range. Formerly there was a rich Kachi adjoining the hills, but this has been almost entirely washed away. The cultivated lands now lie in *bets* and river islands. Here and there, where they have been protected by some jutting spur of hill, small portions of the old Kachi may still be found, covered with wells and date groves, and picturesquely scattered over with large *banyan* and *pípal* trees. Except to the north, these date groves form an almost continuous fringe to the Khasor range, and the narrow and stony road winds through them along the base of the hills. Occasionally the road has to be carried a little way up the hill to avoid places where the Indus has encroached more than usual on the bank. The people here live for the most part in villages scattered along the stony slopes, in which

Chapter I.

Descriptive.

Country along the Khasor range.

the hills terminate. At the northern end of the range, and again to the south near Bilot, are the two old Hindu forts of Kafirkot. Bilot, too, is famous as the shrine of a holy Saiyad, who used to sail about the Indus in a stone boat. His descendant, known as the Makhdúm of Bilot, has inherited the sanctity along with the stone boat of his ancestor, and enjoys a *jágír* in these parts worth Rs. 2,000 a year. All the northern portion of the Khasor range is occupied by the semi-Pathán tribes of the Khasors, Mallikhels and Umr Khels. The south-western portion is mainly held by Biluch-Patháns.

Description of the Khasor range.

The Khasor range, known as the Rattah Koh or red mountains, varies from 2,000 to about 3,500 feet in height. It runs along the Indus for some 25 miles from Isá Khel to Chúra near Bilot, and then turns to the west, terminating at Paniála, 16 miles from the Indus. "The west and noth-west aspect of the Khasor is entirely "composed of miocene sandstone and conglomerate, which also extends "under the narrow valley which separates it from the Mohár (Shekh-"Budín) range. Under the miocene are seen some thin beds of "turassic limestone, very partial and evidently much denuded. Under "these are very extensive beds of turassic limestone, shales and clays, "rich in fossils, but no salt. Under the trias are very large and thick "beds of carboniferous limestone, which form the whole of the east and "north aspect of the range, which swarms with fossils to an incredible "extent." These fossils are described by Dr. Verchere in papers contributed to the Asiatic Society's Journal, in 1866 and 1867. The range is generally stony and destitute of vegetation and water. Here and there springs are to be found, and their presence is generally marked by a clump of palms. The largest of these is the Garoba spring, near Kírrí Khasor. Its waters run for a mile or two along a narrow ravine, fringed with date palms. These springs are generally situated too low to allow of their being utilised for irrigation. Water for cattle is also procured from some large *kacha* tanks, at the very top of the range above Kirrí Khasor. The Badriwal tank, which is the largest of these, has an area of about two acres. The Khasor hills are scattered over with numerous patches of cultivation. A level piece, which gets the rain water from the higher lands, is selected and embanked. Sometimes these embanked fields form terraces one above the other. The size of the cultivated patches varies from one or two roods to twenty acres. The cultivation depends on the local rain-fall, and is uncertain. Sometimes nearly the whole of these hill lands remains waste. In other years nearly the whole will be cultivated, and in years of abundant rain-fall, very fair crops are produced. Wheat and *bájra* are the favourite crops in the hills. The wells at the foot of the range grow a good deal of tobacco.

The Nílá Koh, or blue mountains.

Parallel to the Khasor range, to the north-west, runs another range of hills, known as the Nílá Koh, or blue mountains. The Nílá Koh separates this district from Bannu, and terminates in the peak of Shekh-Budín, 4,516 feet high. This range consists of two divisions—the Bhittanni range, which is a continuation of the Wazírí hills upon the Bannu frontier, and the Shekh-Budín range which curves towards the north-west and north from the extremity of the Bhittanni hills in to the Indus and strikes the Kuram River in Bannu a few miles above its debouchement. The principal passes between

Chapter I.

Descriptive.

The sanatarium of Shekh-Budín.

this district and Bannú are those of Bain and Pezu, the former at the western and the latter at the eastern extremity of the Bhittanní hills. There are several minor passes. Shekh-Budín is much higher than the rest of the range, and is almost an isolated hill. It is the sanatarium of the Dera Ismail Khán and Bannu districts. For a further description of the hill see Chapter VI.

Character of the Nílá Koh.

The Nílá Koh range is much below Shekh-Budín in altitude. It is devoid of cultivation, and much broken up by ravines and precipices.

The Lárgí valley and Paniála Thal.

Between the Nílá Koh and the Khasor ranges, lies the Lárgí valley, a stretch of level sandy country, varying from 5 miles to 1 mile in width, and debouching at one end on the open country round Isá Khel, and at the other on the Paniála Thal, an open sandy plain, which gives place towards the south to the Dera Ismail Khán Damán. This Thal or sandy tract extends from the Rug-Pahárpur depression on the east, sweeps round Shekh-Budín, and continues along the southern slope of the Bhittanni range, so as to include the northern portions of the Tánk and Kuláchí *tahsíls*. It is bounded on the south by the *pat* country, irrigated from the Soheli and the Takwára. The character of the soil in the Paniála Thal and in the Lárgí valley, is similar to that of the Marwat valley. In places the cultivation is pure *báráni*, and spreads out over open fields and rolling sand hills. In other places the fields are more or less embanked, so as to intercept the drainage from the neighbouring hills.

The Paniála Thal.

Paniála is a small town of some 2,500 inhabitants. It is occupied by a tribe of Biluch-Patháns, who possess the superior proprietary right over much of the country to the north and south-west, which is occupied by Marwats. The settlements of these latter stretch right round the base of the hills into the Tánk *tahsíl*, and most of the cultivation round Bahádari, Gilotí and Sher Ali, is in their hands. The lands of the Kuláchi *tahsíl*, lying in this sandy tract, belong to the Gandapúr tribe. They are all waste, and serve as a grazing ground for Pawindahs. There is a similar waste tract between Paniála and Pahárpur. The probability is, however, that a large portion of these waste lands will sooner or later be brought under cultivation. The lands of the Paniála Thal are bare of trees. The uncultivated portions are covered with a thin coating of *chimber* grass, here and there giving place to white sand hills, and sprinkled over with bushes of *madar* and *phog*, and other jungle shrubs. The soil is light, and the crops are very thin and poor compared with those of the Damán. The principal crops are wheat and gram on the sand hills and unembanked lands, and *bájra* in the lathed fields. The former are grown most abundantly in the Lárgí valley, and the latter in the Talgí tract towards Yarik.

The cis-Indus *tahsíl* divided into Thal and Kachi.

The country included in the cis-Indus *tahsíls* of Bhakkar and Leiah, naturally divides into two portions: the Thal forming part of the high-lying sandy plain of the Sind Ságar Doáb, and the Kachi, or low alluvial lands on the Indus. The level of the Thal is much above that of the Kachi, and the transition from one to the other, except in the south of the Leiah *tahsíl*, is very abrupt. The line of demarcation consists of a bank, forty feet high to the north by Kalúr Kot, but which falls away to the south. Below Kot Sultán

Chapter I.

Descriptive.

Extent of the Kachi proper.

the height of this bank is not more than two or three feet, and it ceases to be the clear land-mark which it is higher up. All the northern part of the Thal is high above the reach of inundation, even in the highest floods, but below Leiah, the Indus sometimes over-flows the Thal lands immediately adjoining the Kachi. To the north the Indus has lately been cutting right into the Thal bank. The cultivated alluvial lands in this part lie mostly in *bets* and islands in the river. Below Kalúr Kot, a strip of alluvial land intervenes between the Thal and the river, the average width of which, from Darya Khán down to the Muzaffargarh district, is about six or seven miles. It is this tract to which the name Kachi more properly applies—though, like the word Nasheb, the term Kachi * is now used for all the low-lying lands on the Indus.

Natural irrigation of the Kachi tracts.

The cultivation all through the Kachi depends on the inundations of the Indus. It is only the outer villages of the tract that are exposed to erosion and diluvion, but the whole is more or less intersected by streams of the Indus. The principal of these is the Púzal, known in the lower portions of its course by the names of Bodo and Lála. The Púzal often separates into two or three branches, some of which run back into the Indus, while some fall into other *nallahs*, or rejoin lower down. In the hot weather these streams form a net-work all over the Kachi, but in the cold weather most of them dry up. Till quite recently, the Púzal even was readily fordable during the cold weather, but it has deepened of late, and the fords on it are few and far between. A bridge-of-boats has in consequence been thrown across it on the road between Dera and Jhang. In other parts it is crossed by means of small boats (*dúndás*).

Natural features of the Kachi tract. Trees, jungle growth, villages, &c.

The bed of the Indus itself is wide and straggling, and all through the cold weather there are broad stretches of barren sand along its course. The Púzal, however, and most of the smaller *nallahs* intersecting the Kachi, have well defined beds of moderate size, and for the greater part of the year they flow up to their banks. Wells, *jhalárs*, and occasional villages are scattered along the sides of these streams, and the cultivated fields come down to the water's edge. The Kachi is on the whole, a pleasant country; about half its area is cultivated, the remainder being overgrown with tall *munj* grass, and near the river with low tamarisk (*laí*) jungle. The river islands are often overgrown with a dense grass jungle, which is a favourite cover for wild pig. The grass is called *kan (Saccharum spontaneum)* and must be distinguished from the *kána* or *munj* grass (*Saccharum sara*), which, at a distance, it somewhat resembles. For two or three miles from the Thal bank the country is thickly studded with wells, each well generally forming a little hamlet of its own, with its farm sheds and out-houses. The larger villages are found mostly on the Thal bank, overlooking the Kachi. Here they are beyond the reach of floods. The people who live down in the Kachi, are too lazy to move their crops, when cut, to the Thal; they stack them on the higher bits of ground near their wells and villages, in consequence of

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* Kachi means arm-pit, and is applied to low tracts lying under a high bank. It does not necessarily imply that the land is liable to fluvial action, and must be distinguished from *kacha* to which, when applied to a tract of land, such a meaning is always attached. In the Pahárpur circle, the tract known as the Kachi is above the reach of inundation, while the *sailaba* lands below are knwn by a different name.

Chapter I.

Descriptive.

Natural features of the Kachi tract. Trees, jungle growth, villages, &c.

which they suffer heavy loss in years of high flood. The portion of the Kachi towards the Indus is generally destitute of wells, the cultivation being all *sailaba*. Here and there, however, as at Mochiwála, where the well country extends further than usual from the Thal bank, the Indus has cut into it, and wells are found standing on the very edge of the main stream. All through the inner portion of the Kachi, there are almost invariably pleasant clumps of trees round the villages and wells. *Sheeshams* and *bers* predominate, with an occasional *siris* or *pípal*. This part of the country is fairly wooded. The out-lying tract towards the Indus has few or no trees, though here and there, especially to the south of the Leiah *tahsíl*, there are stretches of *bhání* jungle. The *bhání* is a sort of poplar (*populus euphratica*)*, in the colour of the bark and general appearence, it somewhat resembles the birch. Here and there, as in the Khokránwála *rakh*, where it has been carefully preserved, it grows into trees of moderate size; but as a rule, it does not exceed fifteen or twenty feet in height. There are some groves of date palms in the Kachi, generally near the Thal bank. The cultivation in the Kachi is in open fields. There are very few hedges. The crops in the Kachi never fail altogether; though, without a certain amount of winter rain, the yield is very short. In years of deficient flood, the unirrigated portions which are sometimes as much as a fifth of the entire area remain waste. The part that suffers most readily from deficient floods is the inner portion of the Nasheb, from above Leiah to the Muzaffargarh border. On the other hand, this is the part that suffers least in years of excessive flood. The Kachi, where uncultivated and not overgrown with jungle, is always grassy. A coarse grass, called *drab*, predominates, but there is a good deal of *talla* grass also, especially along the banks of *nallahs*. Horses will not eat *drab*, but they eat the *talla*, which is a sort of *dúb* grass, readily. In the cultivated lands, especially such as have been long under the plough, thistles and camel-thorn (*jowása*) grow in extraordinary profusion, and occasion much trouble to the reapers. Among the commoner weeds are *maina* and *singi*, sorts of trefoil, which are useful as fodder for cattle. The people of the Kachi are very negligent in the matter of weeding their crops.

Muzaffargarh embankment.

During the last few years, an embankment has been constructed by the Canal Department to keep off the Indus inundations from the Muzaffargarh district. It commences in this district a few miles above Kot Sultán, and runs along the Thal bank till close to the Muzaffargarh border, where it includes a small portion of the southern Leiah Kachi.

The Thal. Its natural features.

To proceed from the Kachi to the Thal. The soil of the Thal is light and sandy. The rain-fall is absorbed almost at once, though here and there it lies for a day or two in depressions and hollows. The greater part of the Thal consists of long waves of loose sand with intervening hollows. These hillocks generally run parallel to one another; the prevailing direction is from north-east to south-west. In some of the eastern parts of the Thal the sand hills are very high. In others the ground is perfectly level for miles. The level depressions between the sand hills, known as *laks*, and to a less extent the sand hills themselves, are overgrown with a thin coating

Chapter I.

Descriptive.

The Thal. Its natural features.

of *chimbar* grass. In the greater part of the Thal, the chief jungle growth consists of *lána;* but there are large tracts over-grown with *jal* or *pìlù* bushes. The *pìlù* tracts lie mostly between Darya Khán and Dúbhwála, and again from Dhingána along the outer edge of the Leiah Thal. The *làna* and *pìlù* never grow together. The intermediate tract between them is generally occupied by *phog*, an arid-looking bush without leaves; but the *làna* always disappears before the *pìlù* begins. *Jand* trees are common all through the Thal; but mostly round wells and towns, where they are carefully preserved for their loppings, called *lanji*, which afford valuable fodder for sheep and goats. All through the cold weather, when the grass supply is shortest, these *jand* trees are gradually lopped of their small branches, till nothing is left of them but bare poles. The *lanji* is made to last, if possible, for three months—from December to February. A few trees kept for shade are left intact, and here and there the respect paid to some departed saint preserves the trees round his grave from this ruthless pollarding. With these exceptions, the *jand* groves in the early spring present a most doleful appearance. A few *ber* and *faràs* trees are generally planted round wells, with an occasional *sheesham* or *pìpal ;* but the latter will not grow without well water, and even the *faràs* will not grow spontaneously.

Trees in the Thal.

Other plants common in the Thal.

The other plants common to the Thal are the *babbil (Acacia Jacquemontii)* a very thorny sort of accacia, that grows on the sides of the sand hills; the *karìta (Capparis aphylla)* which needs no description; the *kip (Orthanthera viminea)* a plant something like a broom; and, commonest of all, the *bùì*, *(Ærua Bovii)* which being utterly useless for grazing or any other purpose, is especially abundant. As regards grasses, the common grass is *chimbar*, a straggling plant that for the greater part of the year is kept eaten down, and almost disappears under the sand. At certain seasons, however, after heavy rain, it springs up in a wonderful way. Other common sorts of grass are the *sain* and *phit-sain*, which are much appreciated by buffaloes and horned cattle. They are both coarse grasses, that grow up in a spiky sort of way. The Thal, as a grazing country, is inferior to the Jhang and Sháhpur *bàr*. It is best to the north-east towards Miánwáli and Sháhpur, where the rain-fall is more abundant and the pasturage richer. The grazing towards the Kachi is not generally so good, though its position makes it valuable. The grazing about Chaubára and Nawánkot is not so good as that more to the north. The poorest lands in a grazing capacity are those behind Kot Sultán near the Muzaffargarh district.

Character of the Thal grazing.

Depths of wells to water.

As might be expected from the fall in the banks, the depth of the wells all along the Thal diminishes from Kalúr to Kot Sultán. The wells at Kalúr are 50 feet deep. At Kot Sultán they are only 15 feet. In the Nasheb, during the cold weather, the depth to water is generally from 10 to 15 feet. On the other hand wells, as a general rule, get deeper the further they are removed from the Nasheb bank. In the Jandanwáli *ilàqua*, the depth is nearly 60 feet. In Gauharwála and Mahin, from 60 feet to 70 feet. The consequence is, that wells in the north-eastern Thal are so deep that they are used only for watering cattle. Here and there a small plot of well cultivation is to be found; but these are very rare, and the country is

Chapter I.

Descriptive.

Location of wells. *Daggars.* New wells.

almost entirely pastoral. In the western and southern portions of the Thal, where the wells are not so deep, there is a good deal of well cultivation. In certain parts of the Thal, broad level strips are found free from sand hills and running without a break for long distances, north and south. These are full of wells, the cultivated lands of which often adjoin, though the sides are left open to allow of free grazing for the cattle. These collections of wells are called *daggars.* The wells are not necessarily all in a line, but this is the general tendency: and attempts to make wells out of the line lead to fierce quarrels; for the Thal well-owners are very particular about their grazing, which the location of out-lying wells is apt to interfere with.

Thal divided into the great Thal, Daggar, and Jandi Thal.

The portion of the Thal lying to the east and forming the central tract of the Sind Ságar Doáb is known as the Great Thal, to distinguish it from the tract adjoining the Kachi, the northern portion of which, lying in the Bhakkar *tahsíl,* is included in the Daggar circle, while the southern portion forms the Jandi Thal of the Leiah *tahsíl.*

The Daggar circle.

The Daggar circle is so called from the large number of *daggars*, or groups of wells that it contains. The word *daggar* is prefixed to the name of nearly all the estates in this circle. These *daggars* occupy a belt of country running north and south through the whole length of the *tahsíl* and thickly studded with a continuous series of wells. They are separated from the Kachi by a strip of four or five miles of intervening sand hills. Nearly all the well cultivation of the Bhakkar Thal is to be found in this tract, the Great Thal being generally bare of cultivating wells.

The Jandi Thal.

To the south of the Bhakkar *tahsíl* the character of the Thal lands adjoining the Kachi begins to change: the soil is firmer and the ground more level, and there is here a broad tract immediately adjoining the Kachi, well fitted for well cultivation. This tract is eight or ten miles across. In places it is thickly covered with *jand* trees, which are found in great profusion round nearly all the wells, giving the country in some places quite a wooded appearance. Hence the name of the Janda Thal, by which it is known. As a rule the Janda Thal is scattered over with numerous wells; fallen in and abandoned wells are also very numerous, and nearly the whole of it is more or less capable of well cultivation.

The Great Thal of the Leiah *tahsíl.*

Beyond the Jandi Thal, the great Thal of the Leiah *tahsíl* has much more well cultivation than the corresponding tract in Bhakkar. These wells are mostly found in level strips, or *pattis,* which run for long distances north and south and are separated from one another by broad intervening belts of uncultivated waste. In the southern portion of the Leiah Thal the *patti* arrangement is not so common, and wells are more often found scattered singly over the country.

Distribution of the Thal population—pastoral and agricultural.

The population of the Great Thal of the Bhakkar *tahsíl* is nearly all pastoral. In the Great Thal of Leiah, it is half pastoral, half agricultural. In the Daggar circle and in the Jandi Thal the agricultural element greatly predominates. The nature of its employment has affected the distribution of the population. Where the people live by well cultivation, they reside at their wells and are found scattered about in small hamlets of six or eight houses. All through the Daggar tract there is hardly a single village, and nothing worthy of the name of a town. In the pastoral tracts, on the

Chapter I.

Descriptive.

Distribution of the Thal population—pastoral and agricultural.

contrary, the population is collected in large villages and hamlets; and there are several small towns, such as Mankera, Haidarábád, Jandáwála, &c. The Great Thal of the Leiah *tahsíl* occupies an intermediate position. There are one or two small towns like Nawánkot and Chaubára and some good sized villages but the agricultural population live mostly in small well hamlets, as in the Daggar circle.

Wells in the north-eastern Thal.

Most of the wells in the north-eastern Thal are *kacha*; but the wood of which these are constructed is daily getting scarcer, and *pakka* wells are now being sunk in all directions. To sink a *pakka* well is considered by the cattle-owners of these parts to be a sort of distinction. They are very jealous of one another, and at the same time well-to-do. If a man, therefore, sinks a *pakka* well, one of his neighbours is almost sure to sink another within a few yards of it, to show that he is as good as his fellow. In this way most of the larger pastoral hamlets have now one or more *pakka* wells. The main crop grown on Thal wells is wheat. In the south-eastern part of the Leiah Thal, where the water is inclined to be brackish, the people often leave their wells altogether during the hottest months, and move down to the Chenáb. In truth, the Thal climate during June and July, with its scorching heat and sand-storms, is almost intolerable. There is very little *baráni* cultivation in the Thal, and what there is is almost confined to the pastoral villages of the north-eastern Thal.

The average rain-fall of the district. Its distribution.

With the exception of Dera Gházi Khán and the districts of the Multán Division, the rain-fall of this district is less than that of any other part of the Punjab. The following figures show the average rain-fall at the Saddar station of Dera Ismail Khán, for the 15 years from 1862 to 1877 :—

October ...	·16	Cold-weather rains affecting the *rabi* harvest ...	3·72
November ...	·01	Add for September ...	·91
December ...	·32		
January ...	·58		4·63
February ...	·99		
March ...	·90		
April ...	·76		
May ...	·33	Hot-weather rains affecting the *kharif* harvest...	4·92
June ...	·66	Add for March & April ...	1·66
July ...	1·45		
August ...	1·57		
September ...	·91		
	8·64		6·68

Table No. III shows in tenths of an inch the total rain-fall registered at each of the rain-gauge stations in the district for each year, from 1866-67 to 1882-83. The fall at head-quarters for the four preceding years is shown in the margin. November is essentially a rainless month, and rain in October is also exceptional. The cold-weather rains commence about Christmas. They are generally light, but continue sometimes for three or four days at a time. Two or three such drizzles, from December to March,

Year.	Tenths of an inch.
1862-63 ..	50
1863-64 ..	100
1864-65 ..	100
1865-66 ..	71

Winter rains.

Chapter I.

Descriptive.

Winter rains.
Spring rains.

are sufficient to secure the wheat harvest. About the end of March, these drizzling rains give place to thunderstorms often accompanied with hail. The April rains are useful in the Damán, as they enable the people to irrigate their *bands* preparatory to sowing cotton and melons and early *bájra* and *jowár*. Towards the end of the month they are injurious to the wheat, which is then being harvested. The May rains, if at all abundant, as they sometimes are, are still more injurious, as the people have no idea of putting their corn under cover, and it lies out exposed on the threshing floors till it has been trodden out and sifted. Gram suffers especially from rain, and soon begins to sprout. One or two occasional showers during May or June may be counted on with tolerable certainty, but the weather during these months is generally fine. The regular hot weather rains commence generally about the 6th or 7th of July, and the principal fall is during the remainder of July and up to the 20th of August. There is no continuous rainy season, as there is down-country. It may sometimes rain nearly every day, off and on, for a week, but this is exceptional. An examination of the rain-fall returns shows that even in years of exceptionally heavy rain-fall, there are never more than ten days in any one year, from 1st July to 31st August, on which the rain-fall has been sufficient to affect the rain-gauge. The returns show three years in fifteen, during which the total rain-fall for these two months was less than an inch. Even the rainy months are, on the whole, bright and sunny. A fair amount of rain generally falls in September. A certain amount in the end of August and the beginning of September is almost indispensable to secure a good *bájra* crop. These late rains are also useful in filling up the *bands* for wheat cultivation.

Hot weather rains. They are often deficient.

Climate of the district. Its heat in summer.

The climate of the district is hot during the summer, and cold and bracing during the winter. Occasionally a hot wind blows for few days during April and the beginning of May, and *pankhas* are generally swinging at the end of the former month. The early part of May, however, is often pleasant enough. From the 20th of May to the end of June, there are generally numerous dust-storms, and the weather is fiery hot. During the beginning of July, before the rains set in, and for intervals afterwards during breaks in the rains, it is often, in addition to being hot, oppressive and stifling. With the end of September, however, the nights begin to get cool, and *pankhas* are hardly required after the beginning of October. During the winter, the nights and early mornings are often bitterly cold. The frosts are too sharp to allow of young mango trees growing out in the open. They can only be reared by carefully covering them over with matting. Even grown mango trees are often half killed. In the same way, in exceptionally cold-seasons, such as generally come round every third or fourth year, *siris* and *kíkar* sapplings are killed down to the ground, and small ponds get frozen over, though the ice always melts before noon. Table No. IV gives details of temperature as registered at head-quarters for each of the last 14 years. A record of temperature in this district, for the years 1869-71, probably more than ordinarily reliable, is given by Colonel McGregor, to whom apparently it was furnished by Dr. Costello, Civil-Surgeon of the district. The figures are shown on the next page.

Effect of the cold in winter on trees.

Temperature.

Chapter I.

Descriptive.

Temperature.

TEMPERATURE, 1869-1871 (DR. COSTELLO).

Month.	1869.		1870.		1871.	
	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.
January ...	41·06	69·29	36·61	74·48	37·77	72·16
February ...	43·75	73·39	43·17	82·78	48·50	77·64
March ...	51·70	76·20	55·06	87·29	53·03	88·71
April ...	60·53	93·80	63·00	99·66	62·63	97·46
May ...	74·70	110· 6	70·54	109·33	75·22	107·77
June ...	79·10	110·36	80·53	108·30	81·46	109·06
July ...	80·77	105·35	83·80	109·29	80·80	105·36
August ...	78·87	104·45	79·71	102·51	80·87	105·83
September ...	76·46	99·10	74·53	102·40	74·76	104·73
October ...	59·58	93·67	61·38	97·54	59·03	95·80
November ...	45·56	84·43	39·50	84·16	44·26	84·30
December ...	37·25	75·06	38·93	73·33	37·54	72·64

Health of the district.

The district is on the whole fairly healthy; though there is often a good deal of fever in the autumn, and at other seasons after exceptionally heavy rain. Sometimes this fever takes a very malignant type. In 1872 the population of many of the Damán villages was decimated by it. The people suffer a good deal from guinea-worm in those parts of the Damán where they trust to tanks for their drinking water. Cases of stone in the bladder are very frequent. Cholera is almost unknown. Small-pox used to commit great ravages, but the introduction of vaccination is gradually diminishing its evil effects. There are good dispensaries at all the *tahsíl* towns, which are much appreciated by the people. Table Nos. XI, XIA, XIB, and XLIV give annual and monthly statistics of births and deaths for the district and for its towns during the last five years; while the birth and death-rates since 1868, so far as available, will be found in Chap. III, for the general population, and in Chapter VI under the heads of the several large towns of the district. Table No. XII shows the number of insane, blind, deaf-mutes, and lepers as ascertained at the census of 1881; while Table No. XXXVIII shows the working of the dispensaries since 1877.

Geology.

Our knowledge of Indian geology is as yet so general in its nature, and so little has been done in the Punjáb in the way of detailed geological investigation, that it is impossible to discuss the local geology of separate districts. But a sketch of the geology of the Province as a whole has been most kindly furnished by Mr. Medlicott, Superintendent of the Geological Survey of India, and is published *in extenso* in the Provincial volume of the Gazetteer series, and also as a separate pamphlet.

Metals and mineral products.

Iron is produced in the Wazíri hills, but no metals are found in the district itself. Traces of lignite, and a little alum, naptha, yellow ochre and saltpetre are to be found in the Shekh-Budín range.

Manufacture of *sajji*.

Sajji is manufactured to a small extent from the *kharlana* that grows in parts of the Damán and Thal. Hitherto the manufacture has been free, but orders have lately been issued that persons engaging in it must take out a Rs. 2 license. *Sajji* is sometimes manufactured for sale, but

Chapter I.

Descriptive.

Manufacture of *sajji.*

chiefly by *dhobís* for their private use. It is difficult to estimate the amount manufactured ; but it may be put at between 3,000 and 4,000 maunds. The selling price is about 20 or 25 seers for the rupee. A sort of *Multání mattí* is found in the hills west of Vahoa. This, as usual, is used for washing, and is also eaten by women for its medicinal effects.

Quarries. Lime-stone, *kankar.*

No quarries of any sort are worked in this district. The hills all supply abundance of lime-stone, fit for ordinary building purposes. There is hardly a trace of *kankar* in the district, and the usual material employed in metalling roads is broken brick. The lime-stone of the Khasor range has on one or two occasions been experimentally used, but it is difficult to break up ; and roads made of it, though lasting, take long to consolidate, and are very expensive. The lime manufactured from the lime-stone of this district varies in quality. Some specimens yield lime of good binding quality ; while others, which it is almost impossible to distinguish, are quite worthless.

Flora.

There are no true forests in the district, the nearest approach to them being the *bháni* woods of the Kachi. There are pine forests on the crest of the Takht-i-Sulimán and on the Wazíri hills ; but these are not in the district. Mr. Tolbort has given a list of the common and characteristic plants found in the district in a paper published in the Asiatic Society's Journal, and Mr. Tolbort's concluding remarks may be here quoted, as follows :—

"The great feature in the vegetation of the plains is the enormous number of salsolaceæ. They cover the face of the country, and are the more obvious from the absence of all trees, even the most stunted. The vernacular name is *láni* and there are three kinds, *gora láni*, *khár láni*, and *phesák láni*. All three serve as fodder for camels, but only *khár láni* is used for making the *sajji*, or barilla of Indian commerce. The plants are collected in November, a pit is dug, and in it the dried plant is set on fire. The carbonate of soda and other saline matter dissolving ; and again solidifying with the ash, forms a stone-like mass, which is the *sajji* of commerce. Next in abundance to these is the *bái* and *panderia pilosa*, and then a small horny herb called *jawása (Alhagi Maurorum)*, *jawáhan*, or camel-thorn, from which, in default of *kuskus* our tatties are made. This also as its name implies, is a favourite with camels.

"While these are the plants on which the eye rests when one rides across the plains, others, very different in character, will be noticed in a morning walk at Shekh-Budín. There among trees, are the *phuláhi*, (*Acacia modesta*) one of the prettiest of acacias; the *káo* or wild olive, from six to thirty feet in height, with dark foliage, and a hard close-grained wood; the *pastuwánna*, or *grewia oppositifolia ;* and, more showy than all the rest, the *reodan* or *rori (Tecoma undulata)*, which is covered in the month of June with gorgeous orange blossoms. Interspersed with these, and more characteristic of the scenery than any of them, is the dwarf palm, and the *Chamærops kitchiana.* This, like the date palm, is of value for the manufacture of matting. Passing from these, all of which except the dwarf palm attain the stature of trees, our imaginary visitor at Shekh-Budín will notice the *shamshád* (*Dodonæa viscosa*),* or so-called bog-myrtle, which makes such a capital hedgerow to our Indian gardens ; the *panir* (Pashto *khamazora)* or *Withania coagulans*, a shrub with light-coloured leathery leaves ; and two other not such well-known shrubs, the *karguna* and the *chanjawáli.*

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* Mr. Tucker says that this is not the *shamshád* but the *sanattha.*

Chapter I.

Descriptive.

Flora.

and dors following is a list compiled by Dr. Cleghorn of the Pushto like a pinical names of the timber trees and shrubs found in the Lon— Th

Adaipashtawar ..	Abelia triflora.	Kuraskai ..	Berberis lycium.
Aghzakai ..	Prosopis spicigera.	Laghunai ..	Daphne do.
Anar ..	Punica granatum.	Lor ..	Ehretia aspera.
Badar ..	Taxus baccata.	Linandza ..	Pinus excelsa.
Bahan ..	Populus euphratica.	Mandata ..	Amygdalus persica.
Bajur ..	Picea webbiana.	Manra ..	Pirus malus.
Bandukai ..	Ephedra.	Marchob ..	Staphyiea emodi.
Berra ..	Zizyphus Jujuba.	Marghwalwa ..	Viburnum cotinifolium.
Buja ..	....	Marwandai ..	Vitex negundo.
Dziga wuna ..	....	Mumanrai ..	Sageretia.
Cherai ..	Quercus.	Mazrai ..	Chamærops ritchiana.
Kharpata cherai ..	Do. ilex.	Nashtar .. {	Pinus longifolia.
Ghwara cherai ..	Do.		Cedrus deodara.
Sper cherai (i. e., white oak).	Do. incana.	Nawukai ..	Jasminum.
		Palosa ..	Acacia modesta.
Chinar ..	Platanus orientalis.	Parwata ..	Hedera.
Ghujbai ..	Alnus		
Ghuraskai ..	Dadonia burmanniana.	Pastawuna (Peral)	Grewia oppositifolia.
Ghurghushtai ..	Amygdalus persica.	Plewan ..	Salvadora persica.
Ghwa ..	Tamarix orientalis.	Regdawan ..	Tecoma undulata.
Ghwarija* ..	....	Sanjata ..	Eleagnus orientalis.
Ghwardza* ..	....	Sarap ..	Taxus baccata.
Gira ..	Alnus.	Sarawan ..	Rhus integerrima.
Gulab ghuri ..	Rosa brunonis.	Sarlashtai ..	Spiraea Lindleyana.
Gurgura ..	Reptonia buxifolia.	Shakai ..	Urtica hypolenea.
Hagai ..	Fraxinus do.	Shamshad ..	Buxus sempervirens.
Hanja ..	Acacia farnesiana.	Shawa ..	Dalbergia sissoo.
Indzar ..	Ficus carica	Shne (green) ..	Pistacia terebinthus.
Jarlangai ..	Lonicera quinquelocularis.	Speda (i.e., Sofaida)	Populus Alba.
Karkanra ..	Zizyphus nummularia.	Spera wuna ..	Buddleia crispa.
Karkanrber ..	Zizyphus vulgaris.	Spilecha ..	Fothergilla involucrata.
Kaskai ..	Indigofera heterantha.	Suraghzai (red thorn)	Celastrus parviflora.
Kharra or khbara ..	Capparis spinosa.	Tagho ..	Celtis.
Khamasar ..	....	Torjaga ..	Pavia indica.
Kharwula (i.e., big willow).	Salix.	Tritch gandera ..	Calotropis gigantea.
		Tsanda wuna ..	....
'rcha indzar ..	Grewia betulæfolia.	Waghz ..	Juglans regia.
ba ..	Cotoneaster rotundifolia.	Warawuna (small tree).	Ribes.
or khowund	Olea Europea.		
..	Tamarix dioica.	Warmandai ..	Vitex.
awula (i.e., et willow)	Salix do.	Wula ..	Salix.
		Wurak ..	Rhamnus virgatus.
rra ..	Capparis aphylla.	Wuraskai ..	Dodonea burmanniana.

* These seem to be different pronounciations of the same name. Dr. Stewart notes the former as *Edwardsia mollis*, and the latter as *Cratægus oxyacantha*.

For the spelling of the Pushto names, Dr. Cleghorn was indebted to Rev. I. Lormenthal and for the identification of the botanical names, to Dr. J. L. Stewart's memoranda on the Peshawar valley. *Journal Asiatic Society, Bengal*, 1863. A short list of plant found in Kifaristán with Pushto names is given by Griffith, (*It. Notes, pages 441—2*); but it contains numerous typographic errata. Some remarks on the soil, climate, and horticulture at Peshawar, by General Burnitt, are recorded in the *Journal Agri-Horticultu Society, India*, VIII, 41.

As regards wild animals, the black buck is unknown. ravine deer are to be found in the wilder parts of the Thal Damán, and pig and hog-deer are to be found in the Kachi time of Mr. Elphinstone's visit in 1809, the Kachi sw game; and as late as 1850, tigers were to be found miles of Dera Ismail Khán. Owing to the increa game is now rapidly disappearing. The tiger are very scarce; and even pig are only to and in outlying river *bets.* Forty year

Chapter I.

Descriptive.

Wild animals. Beasts of the chase, &c.

Zarkanní to Lúní was unsafe, owing to the wild boars. No|ate the pig is to be found in those parts, the last few remaining|nd 4,000 retired into the reed jungles in the hills beyond the Shek|e. A sort Pass. The wild ass (*gor-khar*) has also disappeared from the district during the present century. It used to frequent the desolate plains between the Gajistan and Kaura *nallahs*. *Markhor* and *uriál* are found on Shekh-Budín, and in the low hills along the western border. *Uriál* are also found in the Khasor range. Hares were numerous in the Kachi, but were drowned out during the high flood of 1874. Hardly one is now left. They cannot live in the Thal, owing to the facility with which they are tracked; and there are very few in the Damán. Occasional wolves are found all over the district. In the Thal they are often very destructive. Foxes and jackals are found here as everywhere; also a few hyænas. Two or three leopards haunt Shekh-Budín, where they live principally on donkeys and other cattle belonging to Powindah families that reside there. They are rarely caught or killed. Otters are common enough on the banks of the Indus. They are often caught and kept by the Kehals, a wandering tribe, who make use of them in hunting fish. The civet cat is also occasionally met with in the district. In the Damán a sort of field mouse (*drúi*) is often very destructive to the crops, and multiplies exceedingly till drowned out by floods, or exterminated by adjutant cranes.

Game birds.

Among birds, the great bustard frequents the more lonely stretches of Thal and *Pat*. It is very rarely met with, except in the hot weather, and still more seldom killed. The small bustard (*obara*) is common all through the cold weather, and affords good sport for hawking: *coolan* (*grus cinerea*), duck, sand grouse, and quail are plentiful in their season. Wild geese are plentiful in the northern Kachi, but seldom visit the southern portion of the district. Grey partridges are found everywhere, and the Kachi used to yield very good black partridge shooting, though this has fallen off of late years. *Chakor* and *sisi* are found in the hills. Snipe are very scarce, owing to the want of suitable ground for them. Among birds of prey, one or two sorts of eagle are occasionally seen at Shekh-Budín, and the lammergeir is a constant resident, and has increased in numbers of late years.

The fisheries in this district are confined to the Indus and its branches, though a few small fish may sometimes be caught by anglers in the streams that issue from the hill passes. Unlike the custom in Dera Ghází Khán, no revenue is raised in this district from fisheries, and no rights of any sort are exercised over them by Government. palm,·ng is free to every one. The fish caught may be divided into value fo-ses: fish of the carp tribe, with equal lobed tails, and mud-fish. except th the former are the *rahú* or *damra*, the *thaila* (*durri*), and less Shekh-Buu he *mori*, which is exceedingly like the *rahú*. The *thaila* is bog-myrtle, ...d by his blueish colour and his enormous head and mouth. *panir* (Pashto ... ow to a large size, and are good eating, especially the coloured leathery le... mud fish, the *malli* and *bhatti* are scaleless or nearly *karguna* and the *chan*... ...d in a single lobe which unites with the anal ...-looking fish, with a head like a snake. the long spines attached to his pectoral

* Mr. Tucker says that this .

Chapter I.

Descriptive.

Fishes and fisheries.

and dorsal fins. He is scaleless, and has long barbels. He has a head like a pike, and is good eating.*

Long-nosed crocodiles *(sansárs)* are common enough in the Indus. They are of small size, and there is no authenticated instance of a crocodile attacking a man. The river porpoise, or *bulan,* and river turtles are also found in the Indus.

Reptiles and insects.

Snakes are common, although except in the Kachi, there is not much cover for them. Cobras and karaits are found, and there are plenty of harmless snakes in places. Scorpions and tarantulas are very abundant. White ants are not as destructive here as in Dera Ghází Khán, but the large black ants are exceedingly active and annoying.

Within the five years ending 1882 rewards amounting to Rs. 1,304 were given for the destruction of two tigers, five leopards, 297 wolves, 17 hyenas and 546 snakes.

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* The following are the scientific names of these fishes, as given by Mr. O'Brien, Settlement Officer of Muzaffargarh :—

	Cyprinidæ.		*Siluridæ.*
Rahú	... Labeo Rohita.	Singhara	... Macrones Aor.
Thaila	... Catla Buchanani.	Malli	... Wallago Attu.
Mori	... Cirrhina Mirgala.		
	Ophicephalidæ.		*Notopteridæ.*
Saul	... Ophicephalus Striatus.	Bhatti	... Notopterus Chitala.

CHAPTER II.

HISTORY.

Chapter II.

History.

Want of information as to the early history of the district.

Expedition of Alexander.

Nothing is known of the early history of the district. The Damán, if left to a state of nature, would be a desert; the state of the Thal without wells would be even worse, and the probability is that in early historic times nearly the whole district was a barren waste. Alexander the Great, according to Arrian, sailed down the Jhelum to its junction with the Indus. His land forces marched in two bodies on either side of the river. Craterus, who was on the right bank, must have skirted the Sind Ságar Thal. Alexander seems to have thought nothing of making a fifty miles' march across the *Bar*, through a country devoid of water, to get at some towns on the Rávi; and had there been any inhabited towns of importance on the Thal side, these would certainly have been the subject of a plundering expedition. The absence of all notice of any such expedition affords a presumption that the Thal was then a poorer country than it is now.

Absence of antiquarian remains.

The general absence of ruins and monuments of antiquarian interest, would also tend to prove that the district can never have been the site of a rich and populous Government. In the Kachi tract, of course such remains could hardly survive the action of river floods, and at one time the Kachi tract must have been much wider than it is now. The Thal, however, is admirably suited for the preservation of antiquarian remains, had any such ever existed. The rain-fall is small, and it is entirely beyond the reach of inundation. As a fact the Thal is devoid of any such remains, with the exception of a few tombs, the principal of which, those at Karor and Mahomed Rájan, date from the fifteenth or sixteenth centuries only. They are built of brick, and ornamented with enamelled coloured tiles, after the Multán fashion. The Damán is less suited for preserving antiquities, except those portions which are not reached by the hill torrents; although, had it ever been inhabited by a civilized people, traces of their occupation must have been found in the tract beyond the old bank or *Kur*. It is, however, as devoid of antiquities as the Thal. A few small buildings in the shape of tombs, called *kundeeras*, are found on the *Kur*, a few miles west of Miran. The workmanship resembles that of the tombs at Karor and Mahomed Rájan. Nothing is known about them. There are several of them, and they were probably erected by one of the Moghal Emperors, on his march through the country; but it is difficult to understand what purpose they can have served. All along the skirt of the hills are to be found large artificial mounds of earth, containing a good deal of broken pottery, and but little else. They are apparently the sites of military posts, established along the border to check the incursions of the hill tribes. They are most frequent near Tánk, but extend all round the border to Drában and Chaudwán. They are distributed in much the same proportion as our existing frontier outposts, and probably date from time prior to the Mahomedan invasion. The only ruins of much

Mahomedan tombs in the Thal.

Old remains in the Damán.

... along the ...ier.

Chapter II.

History.

Ruins of Káfir Kot.

antiquity and interest to be found in the district, are the two forts of Káfir Kot, situated on small hills attached to the lower spurs of the Khasor range, and overlooking the Indus. The main features of these forts are an outer defensive wall, consisting of rough blocks of stone, some of great size, and various groups of buildings inside resembling small Hindu temples, and more or less carved. This stone is a sort of travertine, being full of petrefactions of leaves, bark, &c. A similar stone formed by deposits of carbonate of lime is found round the sacred spring of Rám Kund about 3 miles from Til Rája's Káfir Kot. The temples at Márí opposite Kálábagh are built of the same stone, and are in the same style of architecture as those at Káfir Kot. These latter are built of a curiously honey-combed drab-coloured stone, not to be found in the adjacent hills. A sort of stone very like it is got near Nimmal in the Miánwáli *tahsíl*, and appears to be a kind of solidified *kankar*, having the consistency of a rock. The area of these forts is considerable, and they could have held a good sized garrison. Traces are still to be seen of their arrangements for raising water from the Kachi below. No legends are attached to them, beyond that they are supposed to have been occupied by the last of the Hindu Rájas, Til and Bil. The fort of Bil Rája gives its name to Bilot on the Indus. These forts certainly point to the existence, in times before the Mahomedan invasion, of a Hindu Ráj in this corner of the district, possessed of considerable resources and architectural skill; but all traces of rulers and ruled are now lost. The antiquities of Káfir Kot are described by General Cunningham at pages 26-28, Vol. XIV. of his Archæological Survey Report.

District colonised from two directions: Jats and Baloch from the south, and Patháns from the north-west.

The political history of the district is so interwoven with, and dependent on the history of its colonisation by the tribes which at present inhabit it, that it will be well briefly to sketch the latter before we discuss the former. The district has been settled by a double immigration from opposite directions; an immigration of Jats and Baloches up the valley of the Indus from the south, and of Powindah Patháns from the north-west. Before the fifteenth century the lower portion of the district was probably occupied by a few scattered tribes of Jats, depending on their cattle for subsistance. The valley of the Indus was a dense jungle, swarming with pig and hog-deer, and frequented by numerous tigers; while the Thal and Damán must have been almost unoccupied.

Jat immigration in the 15th century.

All the traditions of the people go to show that an immigration of mixed tribes of Jats (Siyars, Chinahs, Khokars, &c.) set in about beginning of the 15th century, from the Multán and Baháwalpur direction. They gradually passed up the valley of the Indus to the Miánwáli *tahsíl*, occupying the intervening country. Most of their villages would have been located on the edge of the Thal and a portion of the immigrants probably crossed the river and settled along its right bank. After these came the Baloches. They also came from the south, but in large bands under recognized leaders. In the cis-Indus tract they appear to have taken military rather than proprietary possession of the country. They were the ruling caste, and served under their chiefs in the perpetual little wars that were then going on in every direction. It is probable that the Jat immigration continued for some time after the Baloches first came into the

Baloch immig[...] Their positio[...] cis-Indus formed a m[...] rather than [...]vating c[...] of

Chapter II.

History.

Division of the ountry into *hads*.

country. However it may have been, all the Kachi, immediately adjoining the Thal bank, seems to have been parcelled off to Jat families. Each block was accompanied with a long strip of Thal to the back. These estates are the origin of the present *mauzahs*. They are almost all held by Jats. Here and there, shares are held by Baloches, but these have mostly been acquired in later times by purchase. In the same way the unoccupied lands towards the river were divided off into blocks, and formed into separate estates; and sometimes, where the *hads* first formed, had too much waste land, new *hads* were formed in later times by separating off outlying portions of the old estates. This division into *hads* extended right up to Kallur Kot. In course of time, as the Baloches settled down in the country, individuals acquired plots of land for wells, but generally in subordination to the *had* proprietors or lords of manors. Here and there a small clan settled down together like the Gurmánís of Bet Dabli, or the Sargánís of Sargáni, but this was the exception. Baloches are still tolerably numerous all through the southern part of the Kachi, up to Darya Khán; but though they were originally the ruling race, still, as regards proprietary rights in the land, they hold a position inferior to that of the Jats and Saiyads, by whom the superior proprietorship of *hads* is generally held. North of Darya Khán there are very few Baloches. In the Thal the population is nearly entirely Jat. The Mamdánís of Khansar, and the Magassis, a tribe which came in very early, and settled in the eastern Thal about Dhingana and Haiderábád, are almost the only considerable bodies of Baloches to be found in the Thal.*

istribution of the loch population.

ixed character of e Jat population.

All through the Kachi the mass of the villages are named after Jat families, who form the bulk of the proprietors. These are generally the descendants of the original founders, and have stuck together. In the Thal there are a large number of villages held in the same way by men of particular families; but in most the population is very mixed, nearly every well being held by a man of a different caste. The only Jat tribes in the Thal deserving of special mention are the Chínahs and Bhidwáls. The Chínah country extends right across from Chínah, Behal and Notak, on the edge of the Kachi, to Mankera, Haiderábád and Khairwála, on the further side of the Thal. The Bhidwáls possess a somewhat smaller tract round Karluwála and Máhni. They have always been a good fighting tribe. In the Jandánwála group of villages which occupies the northern part of the Bhakkar-Thal, the dominant tribe is one of Bíluch-Patháns, who appear to have moved south from Miánwáli. These belong to the same tribe as holds Paniála.

loch Patháns in e Jandánwála *iláqua*.

and Baloch isation of the -Indus tract.

As regards the right bank of the Indus, the alluvial lands immediately bordering on the Indus, such as the Kahiri *iláqua* and the Rug-Pahárpur tract, seem to have been settled by Jats much in the same

* In the southern portion of the Bhakkar *pakka* circle the Baloches are to the Jats as two to three; in the Daggar circle they are as one to five; in the Thal-Kalan circle as one to twenty-two. In the Bet circle they are as one to thirteen. In the Leiah *tahsil* Baloches in the *pakka* circle are as one to five to the Jats. There are very few in the Thal-Kalan circle, or in the Thal villages behind Kot Sultán. In the Kot Sultán Kachi, on the other hand, they are nearly as numerous as the Jats, and in this part of the country their position more resembles what it is in the adjoining trans-Indus tract.

Chapter II.

History.

Position of the Baloch immigrants.

way as the cis-Indus Kachi. It is not probable that at first the Jat settlements can have extended much in land. Here the Baloch immigration took a different shape. When the Hot family established themselves at Babbar, they were accompanied by Laskánis, Kuláchís, Koráís and other Baloch tribes, who came in considerable numbers, and must have occupied a nearly empty country, in which they settled as cultivating proprietors, rather than as a military caste who ruled the country; but left the actual occupation of the land to the Jats. North of Dera Ismail Khán the Baloches are comparatively few, but in all the country south of it, along the Dera Ismail Khán road, they constitute the dominant class of the population. The Kuláchi clan settled in the tract from Míran to Naievela; north of them came the Pitáfies. On the south again the Laskánis had the country for fifteen miles south of Míran, and below them there were probably other tribes of less mark.

Settlement of the Dera Fatih Khán *iláqua* with Baloches by Nawáb Mahomed Khán.

About the beginning of the present century, a great impulse was given to the Baloch immigration by Nawáb Mahomed Khán, Saddozai. He was a strong ruler, and took much interest in the extension of cultivation. Without much regard, therefore, to the claims of the old *had* proprietors, he allotted waste lands to any one who would found a village. Sanghar was then ruled by Hasad Khán, who was a great tyrant. Numbers of Baloches in consequence moved up to the territories of the Nawáb, and were located by him in the waste lands near Dera Fatih Khán. It was at this time that the Nutkánís, Dastis, and Lalwanis settled in the district. The Kasránís also came down from the hills, and occupied the Daulatwála-jhángra tract lying between the Ushterána and the Khetrán country. The Kasránis obtained a nearly uninhabited country, in which even now very few Jats are to be found; but the Nutkánís and other tribes are mixed up with considerable numbers of Jats who formed the original population of the country where they settled. At the same time that he settled the Dera Fatih Khán *iláqua*, Mahomed Khán located large numbers of new villages in the waste tracts to the west of the Dera Gházi Khán road.

Location of new villages along the Pathán border tract

Having brought the Pathán tribes of the border into a sort of subjection and annexed a considerable portion of their lands, he gave these out in blocks for the formation of new *mauzahs* on payment of *nazarána*. He also settled the back lands of the old Kuláchi Pitáfi and other *hads*, and most of the villages of the Sheru *ilaqua* date from this period.

Jat immigration into Tánk.

About the same time Sarwar Khán of Tánk located large numbers of Jats in the south-eastern portion of the present Tánk *tahsíl*. The Jat immigration into Tánk had commenced earlier. Some of the oldest of the Jat villages had been founded 50 years before, in the time of Sarwar's father, Katál Khán; but it was now that the great body of Jat villages was founded, to which the country owes its name of Jatatar. The Jats had by this time occupied all the northern Damán up to Yarik, and they have not since made any further extension in that direction; but between these and the Jatatar villages of Tánk intervened the Gandapur villages on the Takwára: and the immigration into Tánk was not owing to gradual extension, but to the artificial stimulus given by Katál Khán and Sarwar Khán.

Immigration of Patháns.

While the Baloches and Jats were coming in from the south, the Patháns were coming in from the north-west.

4

Chapter II.

History.

The Lodís.

From very early times the Powindah tribes were in the habit of trading between Hindustán and Khorasán by the Gúmal Pass. Most of these had their homes in the hill country east of Ghazni. Many of them then, as now, were graziers rather than traders. In the beginning of the cold weather they moved down to the pastures of the Damán, returning to their mountain homes with the spring. Sometimes a feud would arise and a tribe, unable to return to its own country, would settle permanently in the plains. The Lodi clans are believed to have settled in the district in the time of Shahábúdin Ghori, in the beginning of the 13th century. The tribes of the Súris and Pabbis, of the Prangis and Dress Khels, belonged to this branch of the Afghán nation. They occupied Tánk, Takwára, and the northern part of the Dera Ismail Khán *tahsil*. The Baloches of Paniála are believed to be allied to these Lodís, and the Khasors and other tribes, that occupy the hills north of Belot, probably came in with them, though their genealogy is uncertain. At Kotla Lodian there was a small fort held by the Lodís, a few of whose descendants still survive there, and Pahárpur and Gúmal (the one near Dera) were also Lodi towns. The Patháns of the Khasor range are now to some extent intermixed with Jats; the Baloches of Paniála still talk Pashtu and form a tolerably numerous tribe of pure Patháns. A few Dress Khels are still found in the Kundi country; but the Prangis, the Súris, and the Pabbis have almost disappeared, and hardly an individual of these tribes can now be found. They were expelled, exterminated, or absorbed. It is not unlikely that great numbers of the Lodís moved into Hindustán during the ascendancy of the Lodí dynasty (A.D. 1450 to 1526), or during the reign of Sher Sháh Súri (A.D. 1540—1555); and that their tribes thus weakened were unable to withstand the Lohánis, who swept down on them at the close of the latter period. It was in the time of the great Akbar, that the Lohánis themselves, a branch of the Lodi family, having been expelled from their homes in the Ghazni mountains by the Sulimán Khels, commenced to settle in Tánk. The leading clans of the Lohánis were the Marwats, the Daulat Khel, the Mián Khel, and the Tators. They quarrelled with the Prangis and the Súris, and under their Mallik Khán Zamán, defeated and dispersed them, so that these tribes are heard of no more. The Lohání clans are said to have afterwards quarrelled among themselves about the lands taken from the Lodís, but eventually they all settled down in the countries which they now occupy:—the Marwats in the Marwat *tahsil* of the Bannu district; the Daulat Khel and Tators in Tánk; and the Mián Khels at Drában and Musahzai in the Kulachi *tahsil*. The Daulat Khel include a number of smaller tribes, the leading among which is the Kattí Khel, to which the chiefs of Tánk belong. The Daulat Khels are now but few in number, and the Tators are fewer still.

Tribes allied to the Lodís. The Baloches of Paniála.

The tribes of the Khasor range.

Extinct Lodi tribes.

The Lohání invasion.

Principal tribes of the Lohánis: the Marwats, Daulat Khels, Mián Khels, and Tators.

Their settlement in the country.

Tribes of the Gúmal valley.

The Kundís are another tribe that settled in Tánk, either with the Daulat Khel or soon after. They now occupy the large villages of Pai, Ama Khel, and Drikki, and some others in the northern part of the Tánk *tahsil*. Later on the Ghorázais and Miánis settled in the Gúmal valley, and during the last fifty years the Bhittannis, who occupy the hills along the Tánk borders, have spread into the plains,

The Bhittannis.

Chapter II.

History.

The Marwats.

and now form a large portion of the Pathán population of the *tahsíl*. The Marwats, too, during the last thirty or forty years, have commenced migrating in large numbers into this district. The Mulázai villages, recently transferred from Bannu, have belonged to the Marwats from the first; but they have also occupied, during the present century, large portions of the Baloch and Kundi *hads*. They hold Sher Ali, and two or three other villages in the north-east of Tánk. They have six or eight flourishing villages in the Lárgi valley, and the villages of Bahádarí Galotí and Chúnda to the south of Shekh-Budín; so that the skirts of the Níláh Koh, and Bhittanni ranges for nearly forty miles, from Rahmáni Khel to Drikki are in their hands.* Many of these Marwats own lands also across the hills in the Marwat *tahsíl*, and move backwards and forwards between this district and Bannu, having no fixed place of residence. About the beginning of the 17th century, the Gandapurs were called in by the Daulat Khels to assist them in their quarrels with the Marwats. They eventually settled down at Rori, and gradually obtained possession of the large tract which they now hold, comprising the whole of the Kuláchí *tahsíl* north of the Swán *nallah*, which separates them from the Drában Mián Khels. In a similar way the Bábars settled down at Chaudwán, and gained possession of all the lands from the border of the Musahzai Mián Khels down to the Shirran *nallah*.

The Gandapurs.

The Bábars.

The Ushteránas.

Below the Bábars come the Ushteránas. These have never regularly settled in the plains. Unlike the Gandapurs, Mián Khels and Bábars, whose border terminates at the foot of the hills, the Ushteránas own a considerable tract of the hill country adjoining their Damán lands. They nearly all live in villages just inside the passes leading from the Damán, but a certain number are gradually settling down in the plains. The Ushteránas acquired their plain lands, till then for the most part unoccupied, about the middle of the last century. The only tribe occupying a distinct *had* which it remains to mention are the Khetrans of Vahoa. These are of Pathán origin, but owing to long residence among the Baloches, they rather resemble the latter in their dress and manners. The main clan lives in the hills opposite Dera Ghází Khán, but their original settlement was at Vahoa, where a considerable portion of the clan still resides. The Khetrans hold the country between the Dera Ghází Khán district and the settlements of the northern Kasranis in the Daulatwála and Jhangra *hads*. The Khetrans themselves mostly live in Vahoa and Litra, but Jallúwáli, Kohr, Kotání, Kasráníwála are all villages mainly owned by Khetrans. A certain number of Sheránís live in the Mián Khel and Bábar towns along their border, but there are no Sheráni villages or settlements. The number of Wazíris resident in the district is exceedingly few; though they are very anxious to establish themselves in certain waste tracts in the Gandapur country, and arrangements have also been made for locating a certain number in the Tánk *tahsíl*. The whole Kuláchí *tahsíl*, except the small portion adjoining the Indus and the Kasráni country, is thus cut up into large blocks, lying one below the other, owned by single tribes of Patháns. Mixed with these Patháns, however, are large numbers of Jats, and miscellaneous

The Khetrans of Vahoa.

The Waziris.

Position of the Pathán population in the Kuláchí *tahsíl*.

*There are now between 3,000 and 3,500 Marwats in this district, besides some 1,800 in Mulázai, making about 5,000 in all.

Chapter II.

History.

Position of the Pathán population in the Kuláchí *tahsíl*.

Baloches, who are on the same footing as the Jats. In the Mián Khel and Bábar country, the Pathán tribesmen live in the towns of Chaudwán, Drában and Musahzai. The outlying villages are occupied only by Jat and Baloch ryots. The Ushteráná villages are nearly all occupied by ryots, the tribesmen living inside the hills. With the Gandapurs, the Pathán population is more diffused; they hold in force the towns of Kuláchí, Takwára, Rori Maddi, and Lúní, but most of the small villages in the south-east part of the *had* are occupied by Jats.

General results of this double colonization. Distribution of the different classes.

Patháns.

The general result of this double system of colonisation has been that the country adjoining the hills from Vahoa to the northern Káfir Kot is held by Pathán tribes. It is only in the border lands of the Tánk *tahsíl*, and in the upper portion of the Dera Ismail Khán *tahsíl*, that there is an exclusively Pathán population. In the Pathán *hads* of the Kuláchí *tahsíl*, the Patháns themselves are hardly more than a fourth of the whole population, the remaining three-fourths consisting of a mixed population, like that of the rest of the district. Through the bulk of the district there is a mixed population of Jats, Baloches, and Kamíns. The Baloch element is strongest in the southern portion of the trans-Indus tract, where it forms a third of the whole population, out-numbering considerably the Jats. It gets weaker to the north and east, and in the northern part of the Bhakkar *tahsíl* it disappears. In the greater part of the district, the Jats and Baloches as regards their manners and personal appearance are hardly to be distinguished. The Kasránis, however, and some of the tribes round Dera Fatih Khán, still retain the distinguishing peculiarities of their race, and resemble the Baloches of the Sangar *tahsíl*. The Patháns all through the district are congregated in clans; while the Baloches, with the exception of the Kasránis who are settled together in considerable numbers, and a few tribes of minor importance, are much broken up, and have altogether lost their old tribal organisation. The Jats are still more broken up than the Baloches, and it is necessary to mention that these Jats have no community of race among themselves. In this district, Siáls, Awáns, and a host of petty tribes of miscellaneous origin, are all grouped together under the common name of Jats, and the variety of tribal appellations among them is nearly as great as that of surnames among ourselves. Few of these Jat tribes are to be found here in any considerable numbers.

Baloches.

Jats.

But little notice of the district in early histories.

Having thus sketched the gradual colonisation of the district by its present inhabitants, we now turn to what is known of the history of the district down to the present time. Though in the course of the wars between the kings of India and Khurasán, conquering armies must constantly have passed through it, yet scarcely a notice of the district itself can be found in the annals of those times. When the Emperor Timúr invaded India in 1398 A.D., a portion of his right wing probably marched through Dera Ismail Khán, but there appears to be no mention of any place in the district in Timúr's memoirs. The Emperor Bábar, in the course of his second invasion of India in A.D., 1505, marched into this district from Bannu by what must have been the Pezu Pass. He pillaged the villages of Desht (Damán), and robbed some Afghán merchants of the white

Timúr's memoirs. 1398 A.D.

Bábar's expedition, A.D. 1505.

Chapter II.

History.

Bábar's expedition, A.D. 1505.

cloth, drugs, sugar, &c., they were carrying, and also of some Tipchak horses. He then marched to the banks of the Gúmal, and alludes to the caravan route through the Gúmal Pass. Having crossed the Gúmal, he marched along the skirt of the mountains down to the neighbourhood of Sakhi Sarwar, in the Dera Gházi Khán district, when he turned back by Tal Chotali to Ghazní. Bábar's account of the country through which he marched is exceedingly meagre. There was nothing to attract his imagination. He mentions that the army found plenty of green corn; but the only booty they got was sheep in the Damán, and buffaloes in Sind. The rough sketch is still true in its outlines, and the Pawindah Kafilas returning laden with cotton goods and sugar, the buffaloes on the banks of the Indus, and the flocks of *dumbas*, or fat-tailed sheep, grazing along the skirts of the hills, are striking features to the present day. The absence of all mention of them by Bábar would tend to prove that the Baloch chiefs, who, according to tradition, had before this founded the towns of Dera Ismail Khán and Dera Gházi Khán, were at this time men of little note or authority.

Invasion of Nádir Sháh A.D. 1738.

The district continued to form part of the Moghal empire till the invasion of Nádir Sháh in A. D. 1738. Nádir Sháh is said to have entered the district through the Pezu Pass. He attacked and nearly annihilated the Tator tribe near Tánk; other tribes were made to furnish contingents for service in Hindustan, and the country generally was plundered. In 1739 A.D., the country west of the Indus was surrendered by the Emperor to Nádir Sháh, and passed after his death to Ahmed Sháh, Abdalli. The armies of Ahmed Sháh marched repeatedly through the district, the cis-Indus portion of which was, with the rest of the Punjab, incorporated in A. D. 1756, in the Duráni kingdom. During the greater portion of the reign of Ahmed Sháh, no regular Governors were appointed by the Kabul Government. The country was divided between the Hot and Jaskáni chiefs, and a number of nearly independent border tribes. Occasionally, one of the King's Sirdars marched through the country with an army, collecting, in an irregular way, and often by force, the revenue that might have been assessed on the different *iláquas*; but little or no attention was paid to the internal administration of the country till quite the close of the reign of Ahmed Sháh. Two or three years before his death, Ahmed Sháh deposed Núsrat Khán, the last of the Hot rulers of Dera; and after this the province of Dera Ismail Khán was governed by Kamrudin Khán and other Governors, appointed direct from Kabúl. Some ten years later the descendants of Mahmúd Khán, Gujar, who had succeeded the Mirránies in the Government of Dera Gházi Khán, were similarly displaced; and in A.D. 1786, the old Jaskáni family of Leiah was driven out by Abdul Nabi, Serai, to whom their territories had been granted by the King in *jágír*. Towards the end of the century the whole of the present district on both sides of the river was consolidated into a single Government, under Nawab Mahomed Khán, Saddozai. Before, however, proceeding further, it will be necessary to enter into detail as to the history of the country under the old Baloch families.

Ahmed Sháh, Abdalli, 1756 A.D.

Displacement of the old ruling families of the tract.

Settlement of the early Baloch Chiefs who founded Dera Ismail Khán and Dera Gházi Khán, 1469 A.D.

References to the settlement of the first Baloch chiefs along the Indus are found in *Ferishta*, and in a Persian manuscript translated

Chapter II.

History.

Settlement of the early Baloch Chiefs, who founded Dera Ismail Khán and Dera Gházi Khán. 1469 A.D.

by Lieutenant Maclagan. The account given by the latter is, that in 874 Hijri (A.D. 1469), Sultán Husain, son of Kutubudín, obtained the Government of Multán. He held the forts of Shor and Chuníewat (in Jhang district), and of Kot Karor (Karor Lal Isan) and Dinkot (near Kálabágh). Soon after Malik Suhráb, a Dodai Baloch, along with his son, Ismail Khán, and Fatih Khán and others of his tribe arrived from Kech Mekrán, and entered the service of Sultán Husain. As the hill robbers were then becoming very troublesome in the province of Multán, Sultán Husain rejoiced in the opportune arrival of Malik Suhráb, and assigned to him the country from the fort of Karor to Dinkot. " On this becoming known, many Baloches came " from Kech Mekrán to the service of the Sultán. The lands, culti- " vated and waste, along the banks of the Indus were assigned to " the Baloches, and the royal revenue began to increase. The old " inhabitants of Dera Gházi Khán and Multán relate that after " Suhráb's arrival, Háji Khán with his son Gházi Khán and many " of their kindred and tribe, came from Kech Mekrán to enter the " service of the Sultán. When the tracts along the Indus were in " the hands of Malik Suhráb and Háji Khán, Malik Suhráb founded " a Dera named after Ismail Khán, and Háji Khán another, with " the name of Gházi Khán." This account is confirmed, though in less detail, by the historian *Ferishta.*

Submission of the Deraját chiefs to Sher Sháh, A.D. 1540.

We next hear of these chiefs in A.D. 1540.* In that year the Emperor Sher Sháh visited Khushab and Bhera in the Sháhpur district, and made arrangements for bringing into submission the south-western portions of the Punjab. Among other chiefs, who then appeared and tendered their submission, were Ismail Khán, Gházi Khán, and Fatih Khán, Dodai Baloches. These were probably descendants of the men mentioned in the former reference, it being the custom in these families to have a common name, by which the ruling chief for the time being was always known. Thus the Hot chiefs of Dera Ismail were always called Ismail Kháns, while the Mirránis of Dera Gházi were called Gházi Kháns and Háji Kháns. The Baloches are spoken of in the accounts of that time as a barbarous and daring tribe, that had long been settled in great numbers in the lower Punjab. Mr. Fryer, in his Settlement Report of the Dera Ghází Khán district, mentions that the first Gházi Khán is proved by the date on his tomb to have died in A.D. 1494. This would agree with the date in the manuscript quoted above, and would fix the latter half of the fifteenth century as the period when the main Baloch immigration took place. It would also allow sufficient time for the Baloch headmen to have become recognised chiefs of the country by the time of Sher Sháh's visit to Khushab in A.D. 1540. The history of these Baloch settlements is involved in a good deal of doubt and confusion, caused in a great measure by the common custom of the local historians of assigning the founding of the principal towns and villages to the chiefs of the early settlers or their sons, from whom they are supposed to be named. The main facts established appear to be, that the early settlers were grouped under two leading families, the Ismail Kháns

* Erskine's History of India, volume II., page 424.

Main facts to be gathered from the early histories.

and Gházi Kháns. Both of these were probably of one stock, *viz.*, Dodai Baloches; but this name Dodai disappears altogether, and in local history Gházi Khán's tribe are known as Mirráni Baloches, and Ismail Khán's as Hot Baloches. The Dodais are, according to the Baloches, a mixed tribe of Jat origin, belonging to the Sátha-Sumrá clan, now represented by the Sumrá of Leiah. Dodá their founder married a Baloch wife. This tribe owned Dera Gházi Khán before the Baloch irruption, and retained it, being assimilated by the Baloches. The Mirránís of Dera Ghází Khán were Dodáís, the Hots on the contrary were Baloches of pure blood. The Hots according to Baloch tradition are one of the five main branches into which the Baloches originally divided, *i.e.*, Rind, Lashárí, Hot, Koráí and Jatoí, who took their names from the four sons and the daughter of Mír Jalálán, the common ancestor. They could scarcely therefore be a branch of the Dodai. The Governor of Multán seems to have assigned to these two families the lands along the Indus, including both banks, from its junction with the Chenáb upwards. They first established themselves on the right bank, but by degrees threw out parties who took possession of the eastern bank as well. The Kuláchí chiefs of Dera Fatih Khán held an inferior position to the Hots and the Mirránís, and though perhaps at first independent, were brought into subjection by Hot chiefs at some period before the commencement of the 18th century. The head-

The Hot chiefs of Dera Ismail Khán. The extent of their territory.

quarters of the Hot Baloches were first fixed at Bábar, a village on the Indus twenty miles south of Dera Ismail Khán. They afterwards founded Dera Ismail Khán. The ruling chief of this family always took the title of Ismail Khán. At the height of their power, they held the Makkalwad from the boundary of Sanghar to the Khasor hills. They do not appear to have exercised any authority over the Patháu tribes of the western Damán. The Hots also ruled over Darya Khán and the northern portion of Bhakkar *tahsíl*, where a grain measure, known as the Hotwála *topa*, is still used instead of the Bhakkar *topa*, which is the common measure in the country formerly ruled by the Jaskánis.

The last Hot deposed in A.D. 1770.

Very little is known about these Hot chiefs. They ruled continuously at Dera Ismail Khán from their first settlement till about A.D. 1770, when the last of them, Núsrat Khán, was deposed by the King Ahmed Sháh, and taken as a prisoner to Kabul. During the period of their ascendancy, the Hots were engaged in constant petty wars with the Gandápurs and other Pathán tribes of the border. Núr Mahomed, Kalhora, is also said to have had a war with the Hots shortly before Nádir Sháh's invasion (A.D. 1738), in the course of which he marched into their country as far as Bábar. Now and again the armies of Nádir Sháh and the Dúrani king swept through the Deraját, but they interfered but little with the internal government of the country.

After history of the family.

After the deposition of Núsrat Khán, Dera Ismail Khán was ruled for 20 years by Governors appointed direct from Kabul. In A.D. 1791, Núsrat Khán was released from imprisonment, and given a *sanad* conferring on him afresh the government of Dera Ismail Khán. He was in possession, however, for but a short time. In 1794 A.D. the government of the province was transferred to Mahomed Khán Saddozai; Núsrat Khán had in consequence to quit Dera. He took care, however, to carry off with him a rich merchant, from whom he

Chapter II.

History.

After history of the family.

afterwards exacted a heavy ransom. This was his last public act. The Hots now disappear from history. Núsrat Khán returned, it is true, and settled near Belot; but he possessed no property, and a small pension, granted to the family by the Saddozai Nawábs, was stopped on the death of Nawab Sher Mahomed in 1855. The family is now represented by a young lad of about 15, who had no means of support beyond the charity of some distant relations, but to whom an allowance of Rs. 240 a year has now been granted by the Government.

Mirráni rule in Leiah.

The lands of the Leiah *tahsíl*, fronting the boundary of the present Dera Gházi Khán district, appear to have been included in that section of the Indus valley that had been assigned to the Mirránis. These are said to have founded Kot Udo, Kot Sultán, Leiah and Naushera. Beyond Naushera the country probably at first belonged by the terms of the original assignment to the Hots. The towns above mentioned are said to have been founded about 1550 A.D. by the four sons of one of the Gházi Kháns. The eldest of these, Kamál Khán the founder of Leiah, is said to have held a sort of supremacy over his brothers. It appears, however, that the Mirránís never held Leiah as an independent Government. The Gházi Kháns held the Leiah province as part of the Gházi territory, much as the Hots of Dera held Darya Khán, neither of them having their head-quarters in the cis-Indus *tahsíls*. It was under these circumstances that the Jaskánís rose to power.

The rise of the Jaskánis.

Mír Chakar was a leading man among the earliest of the Baloch settlers of the Leiah province. One of his descendants, Dáúd Khán, established himself as a robber chief in the jungles between Karor and Leiah, with head-quarters at Wara Gish-Kauri. He collected a large number of followers, and at the head of 500 horse he defied both the Mirránís of Dera Gházi Khán and the Hots of Dera, on whose borders he was established. This was during the reign of Akbar, in the latter half of the 16th century. Eventually the Emperor Akbar sent a force against him, and he was killed, and his band broken up. The tribe seem, however, to have again gathered together, and in the beginning of the 17th century Baloch Khán, their chief, received a grant from the Emperor of the country from Mahmúd Kot in Muzaffargarh to Khola in Miánwáli. The Jaskánís do not appear, however, to have succeeded in getting possession of the portion of the tract granted lying to the north of Darya Khán. This was held by the Hots of Dera till the end of the 18th century. Probably the Jaskánís got nothing more than what they already possessed in fact though perhaps in nominal subordination to the Hots and Mirránís. Henceforth they were independent, and the Mirránís lost their hold on the Leiah province altogether. The Mirránís are said to have been finally ousted from Leiah about A.D. 1620.

The leading Jaskáni clans.

The leading Baloch tribes of the Bhakkar and Leiah *tahsíls* all claim descent from Baloch Khán. They are the Jaskánís, Mandránís, Mamdanis, Kandanis, Sarganis and Malianis. Baloch Khán was succeeded by Jasak Khán, Bhakkar Khán, Langar Khán, and other chiefs of his family, whose deeds are much exaggerated by local tradition.

Extent of the Jaskáni territory.

At the beginning of the 17th century the Jaskáni ruled over Bhakkar and Leiah, and across the Thal to the Chenáb. They seem to have been more or less at war with the Siáls of

and also came occasionally into contact with the Sikhs who were then becoming a power in the Punjab. Baloch Khán, the Blind, one of the most famous of these Jaskánís, is said to have been killed in A.D. 1746 in a fight with Jhanda Singh and Ganda Singh, the Sikh leaders. It is probable that the real date of this event was somewhat later, and that this is probably the same Jhanda Singh as took Multán in A.D. 1772. In Cunningham's History of the Sikhs it is mentioned that from 1772 A.D. to the retaking of Multán by the Kábul King, the Bhangi Sikhs were predominant in all the southern Punjab, and that "they seem to have possessed Mankera as well as Multán, and "to have levied exactions from Kálábágh downwards." Local tradition is against Mankera having been occupied by the Sikhs before its final capture by Ranjít Singh, and any expedition made by them in this direction can have been little more than a transitory raid.*

They come into co[ntact] with the Sikh[s].

Fateh Khán, Jaskáni, A.D. 1746—1770.

Fateh Khán succeeded his father, Baloch Khán the Blind. Towards the end of his rule, Núsrat Khán, Hot, of Dera Ismail Khán, crossed over to Bhakkar, and defeated Fateh Khán's son, Núsrat, whom he took prisoner with him to Dera. Hasan Khán, Laskráni, who was Wazír to Fateh Khán, was ordered on this to attack Dera, but he made excuses; and an attempt of Núsrat Jaskáni's mother to obtain his release led to her attempted violation by Núsrat Khán, Hot. Núsrat Jaskání was after this released, but both he and his father Fateh Khán poisoned themselves through shame at the disgrace. The whole affair was a great scandal; and as Núsrat Khán, Hot, bore a bad character as a tyrant and winebibber, the King, Ahmed Sháh, who was desirous of tightening his hold over these semi-independent provinces, took advantage of the excuse to deprive him of his Government, and to remove him as a prisoner to Kábul.

Wazír Hasan, Laskráni, A.D. 1770—1779.

Meanwhile Hasan Khán, Laskráni, ruled the cis-Indus country in the name of Haiát Khán, the grandson of the former chief, Fateh Khán. Being desirous, however, to keep the Government in his own hands, he continued to keep Haiát Khán under close surveillance in the fort of Mankera, even after the latter had attained his majority. Haiát Khán eventually managed to escape, and getting together a party, he defeated Hasan Khán, and took him prisoner. Hasan Khán was soon afterwards murdered by some of Haiát Khán's attendants, who were opposed to him. The Government of the Jaskánís, however, was now fast breaking up. The Sarganis, who were then a strong tribe, and had been much pampered by Haiát Khán, took offence at an expedition fitted out by Haiát Khán against one Gúl Mahammad of Ooch, a holy individual who had been trying to establish his independence in the Chenab country. They accordingly attacked him treacherously, and murdered him in his fort of Mankera. This was in A.D. 1787. After this the Sarganis, under their chief, Gola Khán, held out for some time against Mahammad Khán, the brother

Haiát Khán, Jaskáni, A.D. 1779—1787.

Mahammad Khán, Jaskáni, A.D. 1787—1789.

* The history of these times is wrapped in much obscurity, and the accounts [b]eing based only on tradition are often contradictory. One account makes out that [B]aloch Khán's branch of the Jaskáni family, having been ousted from Bhakkar, [ca]lled in the Sikhs. A Sikh force accordingly entered the country *viâ* Kalúr Kot, [an]d replaced Baloch Khán as ruler. This account declares that Baloch Khán died a [na]tural death, and not in battle with the Sikhs at all. There are two palm trees [at] Bhakkar, named Jhanda Singh and Ganda Singh, and it is probable that these [chi]efs may have passed through with their forces in the course of some raid.

Chapter II.

History.

Mahammad Khán, Jaskáni, A.D. 1787—1789.

and successor of the deceased Haiát. They were eventually defeated by the Jaskáni party under the leadership of Diwán Ladda Rám: and their chief, Gola, having been killed in this action, the Sarganis came to terms with Mahammad Khán, and were bought off with the Múnda-Shergarh country, which was granted to them in *jágír*.

Contemporary history of the Dera Ghází Khán district.

We must now return to the affairs of Dera Ghází Khán, whose chief had always exercised a good deal of influence, if not of authority, over the Leiah portion of the Jaskáni dominions. The notices of the Dera Ghází history are mostly fragmentary and conflicting. It appears that all through the reign of Ahmed Sháh, Abdálli, (A.D. 1747—1773,) the old Mirráni family was being gradually crushed out in the conflict between the Dúráni King and the Kalhoras of Sindh; and during the whole of this time Mahammad Khán, Gújar, Wazír, under the last of the Gházi Kháns, was playing a double game for his own hand, sometimes on one side, sometimes on the other. When the country west of the Indus was ceded to Nádir Sháh in A.D. 1739, he confirmed Wazír Mahmúd Khán as Governor; and Mahmúd Khán seems to also have been continued by Ahmed Sháh, when he passed through Dera Ghází Khán in A.D. 1748. All this time, however, the Kalhora rulers of Sindh claimed the sovereignty of the country; and though Sindh itself was nominally a portion of the territory ceded to Kábul by the Emperor of Delhi, still the hold of the Kábul King, even over Dera Ghází Khán, was weak and intermittent, and no revenue could be obtained from Sindh without hard fighting. The Kalhora princes at this time were Núr Mahammad, generally called Núr Mahammad, Serái, and after his death his son Ghulám Sháh. This is the Núr Mahammad who fought with the Hots of Dera Ismail Khán, and is said by Captain Mackenzie to have goverened Leiah and the Sindh-Ságar Doáb to the Chenáb. Captain Mackenzie writes that he pushed back the Jaskánís, and took possession as far as Darya Khán, but this does not agree with what seems to be the correct account. The Jaskánís continued to hold Leiah till 1787 A.D., while Darya Khán was never held by them at all. It is quite possible, however, that the Jaskáni chiefs may, for a time prior to the invasion of Nádir Sháh, have admitted the supremacy of the Kalhoras, who were then practically independent princes of a large and wealthy province, and might well have extended their authority over the smaller chiefs to the north. At Dera Ghází Khán, the last chiefs of the Mirráni line, and Mahmúd Khán, Gújar, who though titularly their Wazír, appears really to have been more powerful than his nominal masters, also held their Government in subordination to the Kalhoras; and though the rule of the latter, after Ahmed Sháh's accession, was rather intermittent, still they do not appear to have given up their claim to Dera Ghází Khán till they were themselves driven out of Sindh.

Connection of Kalhora princes with the Jaskánís of Leiah.

Mirránís driven out of Dera Ghází Khán. Further history of Dera Ghází Khán, 1758 A.D.

In 1758 A.D., the king sent a force under Kaura Mal, by which the Sindh party was defeated in a fight near the town of Dera Ghází. The Mirránís at this time were split up into riva factions, which took opposite sides, and many of them after the even emigrated to the neighbourhood of Leiah, where they are still foun in considerable numbers. This Kaura Mal was afterwards Govern of Multán, and exercised a sort of authority under the King bo over the Mirránís of Dera Ghází and over the Jaskánís of Lei

Chapter II.

History.

Mahmúd Khán Gujar.

In A.D. 1769, Ghulám Sháh, Kalhora, again attacked Dera Ghází, and finally drove out the Mirránís. He put in Mahmúd Khán, Gújar, as Governor, and Mahmúd was succeeded by his nephew Barkhurdar, who was killed in A.D. 1779, when the province was put under Governors appointed direct from Kábul. Neither Mahmúd Khán, Gújar, nor Barkhurdar exercised any authority over Leiah and the cis-Indus country. They were purely Governors of Dera Ghází Khán. Ghulám Sháh took Dera Ghází in A.D. 1769; but in A.D. 1772 the Kalhoras were themselves driven out of Sindh by the Talpúrs. This threw them entirely into the hands of the Kábul King, and they retired with their following to the Dera Ghází Khán district, where they were granted considerable *jágírs*. Henceforth they are known as Seráis, instead of by their old name of Kalhoras. The Seráis, finding themselves stranded at Dera Ghází Khán with a large armed following, now commenced to look about for some territory in which to found a new principality. The Jaskáni country, torn by internal faction, and attached by old tradition to the province of Dera Ghází Khán, was close at hand, and in every way suited for the purpose. Armed therefore with a *sanad* from Timúr Sháh, Abdul Nabí Serái, brother of Ghulám Sháh, entered into a league with the turbulent Sarganis, and marched against Leiah. Mahammad Khán, Jaskáni, was defeated and fled to the Tiwána country, and thence to Baháwalpur. The Nawáb of Baháwalpur would probably have assisted him to recover his country, but Mahammad Khán, with the pride of a Baloch, insultingly refused to give the Nawáb a valuable work on hawking for which he had asked, and ended his days as a dependant on Hasad Khán, the Nutkáni Chief of Ságar. The present representatives of this family are mentioned in the notes on leading families Chapter III. Sec. E. Thus ended the line of the Jaskáni chiefs, after a rule of more than 200 years.

Kalhoras or Seráis ousted from Sindh, 1772 A.D.

Under Abdul Nabí they drove the Jaskánís out of Leiah. Extinction of the Jaskánís as a ruling family.

Abdul Nabí, Serái, A.D. 1789—1792.

He is ousted by Nawáb Mahammad Khán, Saddozai, A.D. 1792.

Abdul Nabi Serái held the Leiah government only for three years. Complaints were made to the King of his tyrannical rule, while an appointment was wanted for Mahammad Khán, Saddozai. This man was cousin to Muzaffar Khán, Nawáb of Multán, for whom he had for some time acted as Governor of Multán, to the satisfaction of the King. A *sanad*, therefore, was soon drawn out, appointing Mahammad Khán Nawáb and Governor of the Sindh-Ságar Doáb from Kallúr Kot to Mahmúd Kot, and from the Indus to the Chenáb. Mahammad Khán had still to take possession, which was not to be done without fighting. He was met by Abdul Nabi near Leiah, and in the battle that ensued, the Seráis had at first the advantage, and the Nawáb's people fled. Nawáb Mahammad Khán himself was ready to fly, saying, "What can a King do without an army?" but was stopped by his *jemadár*, who said, "Better die than fly." Eventually, he rallied a part of his forces, and meanwhile some Labánas crept up through a *bhang* field and attacked the Seráis from behind, and killed Mahammad Arif, the son of Abdul Nabí, who had been the soul of the fight, and the Seráis being disheartened gave in. The Seráis were allowed a day to remove their property, and departed by boat to their own country to the south.*

* Mr. Tucker, from whose Settlement Report the above account is taken, writes:— "I have gone more into detail with regard to the contemporary history of the Dera

Chapter II.

History.

Nawáb Mahammad Khán seizes prince Humayun, A.D. 1794.

Meanwhile Timúr Sháh had died in A.D. 1793. He was succeeded by Zamán Sháh, whose title was, however, disputed by prince Humayun. In A.D. 1794, Humayun made his second attempt to recover the kingdom from Sháh Zamán, but was defeated, and fled to Ságar, where Massú Khán, Nútkáni, chief of Ságar, assisted him and managed to smuggle him across the Dera Fatih Khán ferry. He got to Leiah, and stopped at a well, where curiosity was excited by his paying an *ashrafi* apiece for a few sticks of sugar-cane that he had taken. The news came to the ears of Nawáb Mahammad Khán, who happened to be at Leiah at the time. The Nawáb suspected that it must be the prince Humayun, for whose capture strict orders, with promises of untold rewards, had been issued by Zamán Sháh. He accordingly collected some horsemen and pursued after Humayun, whom he caught up at a well in the Thal, some fifteen miles from Leiah. Humayun had some 20 or 30 horsemen with him, who in desperation made a good fight. The young prince, the son of Humayun, was killed, and Humayun was taken prisoner and brought into Leiah. The Nawáb at once reported the capture of Humayun to the king Zamán Sháh, who sent orders that Humayun's eyes shuld be put out, and his companions disembowelled. He also conferred on the Nawáb the name of Sarbiland Khán, and the government of Dera Ismail Khán, in addition to that which he already held. The orders of the king were carried out at Leiah. Among Humayun's attendants, who suffered, was a brother of Fateh Khán, Barakzai. Humayun himself passed the rest of his life in confinement.

He is rewarded with the government of the trans-Indus province of Dera Ismail Khán.

State of the province. Position of the Pathán clans.

The province of Dera, of which Mahammad Khán now became Governor, extended from the Khasor range to the Ságar country, ruled over by the Nútkani chief. The whole of the Makkalwád submitted at once to the new Nawáb. Not so the tracts occupied by the Pathán clans. These tribes were bound to furnish the king with a body of horse, or a money commutation in lieu of service. The king also levied the *jazia*, or tax on Hindús, through the whole Damán. Beyond the payment of this revenue, the Pathán tribes were quite independent of the king and his local Governor. An attempt was made by Mahammad Khán to reduce the Mián Khels, and he took many of their villages and forced their Khán to fly; but the fugitive Khán went to his enemies the Gandapurs, and in spite of their internal jealousies, the tribes joined together under the lead of the great, Sarwar Khán, and compelled the Nawáb to abandon his design. As, however, the Duráni monarchy commenced to break up, the power of Mahammad Khán gradually increased. At last, in A.D. 1813, he sent a large force, under Diwán Mának Rai, against the Gandapurs and overthrew them at Maddi, and burned the town of Kuláchí. A fine was put on the Gandapurs, and as they failed to pay it, they were deprived of all their eastern villages. Diwán Mának Rai afterwards proceeded to rectify the boundaries of the Miár Khels in a similar way, and before

Attempts to bring them into subjection.

Eventually the Gandapurs and the southern tribes are reduced, 1813 A.D.

"Ghází Khán district than would otherwise have been necessary, because Captain "Mackenzie, in his Settlement Report of the Leiah and Bhakkar *tahsils*, gives his "opinion that Ghulám Sháh actually ruled in the Leiah country at a period antecedent "to the ascendancy of the Jaskánís, and questions the correctness of the Dera Ghází "Khán histories on which my own account is based. All the intelligent natives, how- "ever, that I have questioned, deny that the Seráis twice ruled the country—once "before and once after the Jaskáni dynasty, as suggested by Capain Mackenzie."

Chapter II.

History.

Attempts against Tánk are unsuccessful.

Death of Nawáb Mahammad Khán, A.D. 1815.

the death of Mahammad Khán, his rule was to some extent established over all the Damán tract except Tánk. His attempts against Tánk were baffled by Sarwar Khán, who used to flood the surrounding country on his approach. Nawáb Mahammad Khán had his head-quarters at Mankera and Bhakkar, and governed Dera by Deputy. In A.D. 1815 he died. He left no son, and was succeeded by his son-in-law, Hafiz Ahmed Khán.

Succeeded by Nawáb Hafiz Ahmed Khán A.D. 1815—1825.

His relations with the Sikhs.

Mahammad Khán was undoubtedly a man of great character, and during his lifetime the Sikhs abstained from attacking the Leiah territories. Immediately on his death a demand for tribute was made on his successor, Háfiz Ahmed Khán. On his refusal, his forts of Khangarh and Mahmúd Kot were occupied by the Sikhs, and great atrocities were perpetrated on the Mahomedan population of the neighbourhood, till Háfiz Ahmed Khán procured the withdrawal of the Sikh garrisons by the payment of a large sum of money, and thus recovered his forts, with part also of the plunder extorted. After this the Sikh government continued to press the Nawáb with all kinds of extortionate demands. Among other things Ranjít Singh was especially fond of seizing any valuable horses that he might hear of, and made the Nawáb yield up some of his special favourites. In A.D. 1818, Multán, in spite of the gallant resistance offered by Nawáb Muzaffar Khán, had been taken by the Sikhs. Nawáb Háfiz Ahmed Khán had not dared to assist his brother Nawáb and kinsman in the struggle, but his own turn was soon to come. In the autumn of 1821, Ranjít Singh, disengaged from more serious matters, determined to reduce him. He accordingly marched with an army through Sháhpur to a point on the Indus opposite Dera Ismail Khán. He sent a force of 8,000 men across the river, and on this the town was surrendered by the Governor, Diwán Mának Rai. Bhakkar, Leiah, Khángarh and Maujgarh were all successively reduced without resistance. Mankera, fortified by a mud wall, and having a citadel of brick, but protected more by its position in the midst of a desert, was now the only stronghold remaining. A division was advanced for the investment of this place on the 18th November. Sardár Khán, Badozai, a bold impetuous man, recommended the Nawáb to march out at once and attack the Sikhs. "To fight in the plain," said he "is the business of a lion, to hide in a hole that of a fox." The Nawáb, however, was not to be persuaded, and preferred to stand a seige. The Sikhs now set *beldárs* to dig *kacha* wells for the use of the troops, and in the meantime water had to be brought on camels and bullocks from Maujgarh. The wells were ready by 25th November and Ranjít Singh then moved to Mankera with his main force, and on the [illegible] November the investment was completed. The bombardment of the place continued for ten days after this, but not without loss to the besiegers. At last one of the minarets of the fort mosque having been broken by the Sikh fire, the Nawáb, looking on this as an unlucky omen, and thinking that enough had been done for honour, proposed terms, and agreed to surrender the fort on condition of being allowed to march out with his arms and property, and to retain the town and province of Dera, with a suitable *jágír*. Ranjít Singh granted the terms, and the place was surrendered accordingly. The Nawáb was treated with great civility, and was sent

Deat…

The Sikhs …med: Multán, A.D. 1825.

…áb She… …nad Kh… …5—1835.

The Sikhs at… Hafiz Ahmed Kh… A.D. 1821.

Seige of Mankera.

Its surrender.

The Sikhs annex th… Leiah province: th… Nawáb retiring to Dera Ismail Khán.

Chapter II.

History.

The Sikhs annex the Leiah province. The Nawáb retiring to Dera Ismail Khán.

with an escort to Dera. Ranjít Singh now annexed the cis-Indus *tahsíls*, and the Dera Fatih Khán *iláqua*, which contained the strong fort of Giráng. He also, at this same time, enforced engagements for tribute on the chiefs of Tánk and Ságar. The forts of both Giráng and Mankera were put in charge of Governors, who held directly under the Sikh Government, and were never entrusted to the local *kárdárs*. The cis-Indus tract was governed partly by Sikh *kárdárs* and partly by the agents of various *jágírdárs* to whom large portions of it had been assigned.

Government of Sáwan Mal, and his son Múlráj, till the 2nd Punjab war, A.D. 1848.

Eventually in A.D. 1837, the whole of the cis-Indus country, as far as Miánwáli, was made over to Díwán Sáwan Mal, the Sikh Governor of Multán, in whose name it was successively governed by his son Karm Narayan, and his grandson Wazír Chand. Sáwan Mal was a wise and able Governor, far famed for the excellence of his revenue administration and for his general encouragement of agriculture. His name is still a household word in the cis-Indus *tahsíls*. He died in A.D. 1845, and was succeeded by his son Múlráj. Shortly after this, the second Sikh war broke out, and was followed by the annexation of the whole country by the English Government.

Sikh *jágírs* in the cis-Indus *tahsíls*.

It must not be imagined that under the Sikhs the whole cis-Indus territory formed one compact Government. A great portion of it was held in *jágír*. Each *jágírdár* possessed judicial and executive authority within the limits of his *jágír*, and was quite independent of the *kárdár*, to whom the *khálsa* portion of the district happened to be leased. These *jágírdárs* were almost invariably non-residents, and put in agents, known as *hákims*, to manage their estates. These *hákims* were more or less in the habit of raiding on one another, and lifting cattle, and the country, till the time of Sáwan Mal, was generally in a disturbed state. These *jágírs* were mostly in the Thal. Haiderábád, Kánpur, Dulewála, Núrpur were all held by different Sikh Sirdárs. The Sindhánwála family held the Panchkota tract, so named from the five principal places which it included (Harnauli, Jandánwála, Piplán, Kalúr and Darya Khán). The Panchkota *jágír* was resumed about A.D. 1844, and made over on *ijára* to Sáwan Mal, and none of the large *jágírs* were continued after annexation. The whole of the cis-Indus *jágírs* granted by the Sikh Government, with the exception of one or two small villages, have now been resumed.

History of the trans-Indus *tahsíls* from the fall of Mankera.

Extent of Nawáb's remaining territories.

Having carried the history of the cis-Indus *tahsíls* down to annexation, it is necessary to revert to Nawáb Háfiz Ahmed Khán. Háfiz Ahmed Khán, having lost the whole of his cis-Indus territory, along with his capital, Mankera, now took up his head-quarters at Dera Ismail Khán. The Sikhs having taken the Giráng (Dera Fatih Khán) *iláqua*, his dominions extended so[illegible] thirty-five miles only to the south. To the north he had no definite boundary, as in addition to the country south of the Khasor range, he exercised a sort of precarious rule over the provinces of Marwat and Isá Khel.

His relations with Isá Khel and Marwat.

Isá Khel he had taken in A.D. 1818, and about the same time he had commenced to interfere in the affairs of Marwat. The Marwatís were then divided into two hostile factions. One of these called in the assistance of the Nawáb, who despatched a force to their assistance under Diwán Mának Rai. The Diwán defeated the hostile Marwat faction in a fight at Lagharwah, and then declar[illegible] the whole country

His relations [w] Isá Khel and [M]wat.

tributary to his master. After this, a body of the Nawáb's troops marched into the Marwat valley each spring, and extorted what produce they could by way of revenue. On one occasion the Diwán tried to extend his demands to the Bannu valley, but the country was one of walled villages, and he had to retire unsuccessful. In 1823, however, Ranjít Singh himself visited Isá Khel and Marwat with an army, and from this time, till the annexation of Dera by the Sikhs in 1836, these tracts were alternately harried by the troops of the Nawáb and of the Mahárája, the latter paying but little regard to the supposed rights of the former. About 1823 A.D., the Nawáb sent a strong force under his Wazír, Sharín Khán, against Sarwar Khán of Tánk. The Tánk troops were 4,000 in number, but mostly consisted of Wazíri mercenaries, who fled at the beginning of the action, leaving the guns exposed, which were captured. Allahdád Khán, the son of the Tánk Nawáb, distinguished himself much by his gallantry on this occasion, but was wounded and had to fly. Sharín Khán did not follow up his success. He was said to have received a lakh of rupees from Sarwar Khán, as a bribe to conclude peace. He accordingly returned, and Sarwar Khán remained independent as before.

War with Tán[k] 1823 A.D.

Old town of [D]... carried away b[y] Indus. Deat[h] Hafiz Ahmed: 1825.

Nawáb She[r] Mahammad Kh[án] 1825—1835.

It was in the beginning of A.D. 1822, that Nawáb Háfiz Ahmed retired to Dera. In the two following years, the old town of Dera was completely washed away by the Indus, and in 1825 A.D., Háfiz Ahmed died, and was succeeded by his son Sher Mahammad Khán, the grandson of Nawáb Mahammad Khán. The Sikhs took advantage of the occasion to exact from Sher Mahammad Khán a *nazarána* of a lakh of rupees. Sher Mahammad Khán was then about 32 years of age. He was a man of no administrative ability, and fonder of shows and sport than of work. The rule of Sher Mahammad Khán lasted from 1825 to 1836. The state of the country was during this period most unsatisfactory. The Nawáb was perpetually engaged in war with Sarwar Khán of Tánk, and with the Pawindah and border clans. His revenues were eaten up by a swarm of rapacious and lawless soldiery, and he had further to meet the extortionate demands of the Sikhs. The cultivating and trading classes were in consequence ground down to the ground with ever-increasing exactions.

Annexati[on of] Tánk and [Dera] Ismail Khán [by] Sikhs, A.D. [1836].

In 1836 A.D., Náo Nihál Singh, the Sikh prince, led an expedition into Bannu and returned *viâ* Tánk and Dera, Sarwar Khán having died shortly before. Nao Nihál Singh largely enhanced the Tánk tribute. Allahdád Khán, the son and successor of Sarwar Khán, was unable to meet his demands, and fled to the hills; on which the province was annexed, and put under a Sikh *kárdár*. The history of Tánk and of its chief is given in the appendix to this volume. Náo Nihál Singh next proceeded, in accordance with the wish of the Nawáb of Dera, to take over his remaining territories. It is easy to imagine that the Nawáb, a man fond of his ease, found his position intolerable. Saddled with a considerable body of troops, whom he could neither discharge nor pay, and harassed by the Sikh revenue collectors, he preferred to retire into private life. He was accordingly pensioned off with a liberal *jágír*, and formGover... was entrusted by Náo Nihál Singh to the Navf the 9th Lakhi Mal, who was appointed *kárdár*. The Nawá'the Indus ing for the most part of Multáni Patháns, were nov.iles in 17 .e, and sent

Chapter II.

History.

ucceeded by his n, Diwán Daulat Rai, A.D. 1843.

great numbers of them left the country, and went off to Sindh and Baháwalpur. Lakhi Mal held the post of *kárdár* till his death in A.D. 1843, when he was succeeded by his son Diwán Daulat Rai. The struggle that went on during the following years, between Diwán Daulat Rai supported by the Sirdárs of the Multáni Patháns, and Malik Fateh Khán, Tiwána, is described at length in Sir H. Edwardes' "Year on the Frontier." Each chief was supported by one of the rival factions in the Sikh *darbár*, and was alternately deposed and re-appointed as his patrons succeeded to or lost power. About 1845 A.D., Malik Fateh Khán was in possession of the Government of Dera. Diwán Daulat Rai had been ousted, and the Multáni Sirdárs were inclined to come to terms. It was at this time that Malik Fateh Khán made his treacherous attack on the Sirdárs, and killed Painda Khán and Ashiq Mahammad Khan ; and seized others of their following, including Sahibdád Khán of Tánk, and imprisoned them in the fort of Akálgarh, near Dera. The Malik also made an attack on the residence of Nawáb Sher Mahammad Khán, but on the latter paying a ransom of Rs. 12,000 he was allowed to retire to Bhakkar.

ud with Malik Fateh Khán, Tiwána.

at Bábar, and hrow of the Malik.

Meanwhile the Diwán, who had been reappointed, was marching against him, and was joined by the Nawáb and by the whole following of the murdered chiefs. The Malik at first marched across the Indus to attack the Diwán, whose force was posted at Bhakkar, but either owing to the faint-heartedness of his troops or to some warning from Diwán Sáwan Mal, on whose dominions he was trespassing, the Malik retired without doing anything. The Diwán's forces on this crossed the Indus, some 20 miles below Dera, and were met by the forces of the Malik near the village of Bábar. The Malik's troops consisted chiefly of a body of Baloches under Sikandar Khán, Kupcháni, of Kotla Jam, and a mixed multitude of Baloch and Jat *zamíndárs*. In the battle that ensued, they fled almost at once. Hasan Khán, the Khasor chief, and others of their leading men, were slain, and the Malik had to beat a hasty retreat to Dera. After massacring the prisoners, whom he had left in the fort, he fled the district, and has no further part in its history. He was killed during the second Sikh war, in a vain attempt to defend the Bannu fort against the revolted Sikh soldiery.

al of the from the ent, on the ndation of dwardes, 1874.

Diwán Daulat Rai held but for a short time the government to which he was now restored. In 1847, Sir H. Edwardes, then Assistant to the Resident at Lahore, was deputed to visit these parts. He reported that the Diwán's rule was most oppressive, and at his instance the Diwán was deposed, and General Van Cortlandt was appointed *kárdár* in his stead. In the cold weather of 1848, Edwardes again passed through the district, making a rough Settlement of Tánk and the border tracts. In April 1848, he heard of the news of the outbreak at Multán and the murder of Vans Agnew. He was then at Dera Fatih Khán. He immediately crossed the river to Leiah, but retreated on the advance of a force sent by Diwán

ltán war, 1848.

His relations with Isá Khel and Marwat.

Thence t month passed in movements and counter- then divic neighbourhood of Leiah. Meanwhile Edwardes assistance xed force made up mainly of Multáni Patháns, and under Diw apur, Ushteráná and other border tribes. On 21st faction in a

Chapter II.

History.

The Multán war, A.D. 1848.

May, he heard of the occupation of Dera Gházi Khán by a force that he had sent down the right bank of the Indus under Van Cortlandt. He then proceeded to move towards Multán. On his march he fought the battles of Kaneri and Sadduzám, in which his rough levies behaved with great gallantry. These same forces took part in the siege of Multán, under General Whish. On the taking of Multán, 22nd January 1849, the greater number were discharged, and returned to their homes. Two thousand, however, of Edwardes' levies were retained in Government employ, and the leading Sirdárs all received handsome pensions from our Government. On 29th March 1849, the Punjab was annexed, and the territories forming the present district, which were for the most part already under the control of British Officers, became formally a portion of the British Empire. In the organisation of the province that immediately followed, the districts of Dera Ismail Khán and Leiah were formed, and placed respectively under the charge of Major Taylor and Captain Hollings, as Deputy Commissioners. In both districts British authority was peaceably established; and while Captain Hollings proceeded to effect a revenue Settlement of Bhakkar and Leiah, Mr. Simson, as Assistant Commissioner, took up the Settlement of the trans-Indus *pargannahs*. The subsequent history of the district is uneventful.

Annexation of the Punjab, A.D. 1849.

The Mutiny.

The following account of the events of 1857 is taken from the Punjab Mutiny Report:—At the two stations of Bannu and Dera Ismail Khán, in this district, there were located 2 regiments of Punjab Infantry, 2 of Punjab Cavalry, 2 Punjab Batteries, 1 Sikh Infantry regi- Mulázai very weak police battalion, and 180 police horse. Many of Th[e tr]oops were instantly ordered away to Pesháwar, Jhelum, &c., since a[nd for] two days, until the arrival of the 3rd Sikh Infantry from Leiah I[s]mail Khán, the station of Bannu was guarded only by a Battery Septemb[...]b Artillery and the inhabitants of the country, "an experi- házi K[...]ays Captain Coxe, Deputy Commissioner, "which it might hav[e] [bee]n dangerous to protract." The rapid march of the troops caused a temporary panic amongst the traders of Bannu. Captain Coxe closed the gates and talked the people out of their fears. A fresh cause of anxiety was caused by the arrival of the suspected 39th Native Infantry from Jhelum. Captain Coxe felt their presence a source of imminent danger until 600 or 700 Multáni horse had been raised and collected at Dera Ismail Khán. The 39th were quietly disarmed on the 14th July without the presence of other troops. Three days before this, Captain Renny, Commanding 3rd Sikh Infantry, informed the Deputy Commissioner of a plot among the Hindustánís of his regiment, 113 in number, to murder all their officers. These 113 men were disarmed the same evening, and were subsequently dismissed the service. The plot could not be brought home to them, though there is little doubt it had been laid. Another conspiracy was reported amongst the 39th Native Infantry at Dera Ismail Khán with the object of seizing the fort. Timely information saved it. When the news of the mutiny of the portion of the 9th Irregular Cavalry reached Captain Coxe, he marched to the Indus with a party of Multáni horse, and, travelling 60 miles in 17 hours, raised all the country to act against them if requisite, and sent

Chapter II.

History.

The Mutiny.

Mr. Cowan, Extra Assistant Commissioner, to follow them up. His force, co-operating with Captain Hockin's party, was instrumental in effecting their destruction. The frontier tribes were turbulent during this period as is their wont, but the presence of a movable column sent by the Chief Commissioner restrained them from ravaging our territory.

The Leiah district remained very tranquil. Only one or two slight punishments were inflicted for offences connected with the mutiny. Much anxiety was caused at one time by the arrival of a wing of the 17th Irregular Cavalry under Captain Hockin, but it remained firm. When the Kharral insurrection broke out in September, Captain Hockin marched against the rebels, leaving at Leiah 40 of his men who had fallen under suspicion. The day before he marched news reached Leiah that the whole of the 9th Irregular Cavalry had mutinied at Miánwáli. Captain Fendall says:—"I certainly at first "thought it was a deep-laid scheme for raising the whole country, "that the 9th Irregular Cavalry were to appear before Dera Ismail "Khán, be joined by the 39th Native Infantry, come on to Leiah, "pick up the wing of the 17th Light Cavalary, go towards Gugera, "coalescing with the tribes, and march on to Multán (where there "were two suspected regiments of Native Infantry). It was feasible, "and would have temporarily lost us the lower Punjab." But this dreaded junction did not take place. The news proved to be an exaggeration. The mutineers of the 9th Irregular Cavalry, who, strange to say, were all men of the cis-Sutlej states, were only 30 in number, and were entirely destroyed in a desperate fight, i[...] which Mr. Thomson, the Extra Assistant of Leiah, was very dan[...] wounded. His gallant conduct in this most spirited little ba[...] conspicuous.

The district as now constituted formed in 1861, when the old Leiah district was broken up.

The district in its present shape was first formed in 1861. [...] annexation the cis-Indus tract was included in the Gover[...] Diwán Sáwan Mal. Most of the trans-Indus tract was unde[...] Daulat Rai. At the first arrangement of districts, the tra[...]dus *tahsíls* of the present Dera Ismail Khán and Bannu distr[...] were formed into the Dera Ismail Khán district with head-quarters at Bannu. The cis-Indus *tahsíls*, that is Miánwáli, Bhakkar and Leiah, and, till 1859, the Kot Adú *tahsíl* of Muzaffargarh formed the Leiah *tahsíl* with head-quarters at Leiah. This arrangement, though in many respects more convenient than the present one, was set aside in 1861, as the charge of so long a border was considered too heavy for the Deputy Commissioner of Dera Ismail Khán. The northern portions of the two districts were then formed into the present Bannu district; the southern into the present Dera Ismail Khán district. The original division was longitudinal, the Indus being the boundary. The present division is transverse, sections of the country on both sides of the Indus being included in each district.

Division into *tahsils*.

The present Dera Ismail Khán district consists of five *tahsils*. Of these Dera Ismail Khán, Kuláchí and Tánk are trans-Indus, and Leiah and Bhakkar are cis-Indus. On the breaking up of the old Leiah district, the head-quarters of the Commissionership were transferred from Leiah to Dera Ismail Khán, which, from being an out-station, is now the capital town of the division. The present Leiah

Chapter II.

History.

Taluquas contained in the present Leiah *tahsil*.

Present Bhakkar *tahsil* comprises the greater portion of the old Darya Khán and Mankera *tahsils*. Transfers to other districts.

tahsil includes the southern part of the old Mankera *tahsil* broken up in 1853-54; also the village of Pahárpur transferred from the Kot Adú *tahsil* in 1861, and a strip of river side villages transferred from the Sanghar *tahsil* in 1869.* The Bhakkar *tahsil* till 1860 was known by the name of Darya Khán, its former head-quarters station. At annexation the tract now comprised in it was divided between the old Mankera and Darya Khán *tahsils*. In 1853-54 the Mankera *tahsil* was abolished, the Khushab *taluqua* being transferred to Sháhpur; the Chaubára, Nawánkot and Mojghar *taluquas* to Leiah; and the remainder of the *tahsil* being incorporated in Darya Khán. The *taluquas* of Piplán and Harnauli belonging to the old Darya Khán *tahsil*, were at the same time transferred to Miánwáli, then known as the Kachí *tahsil*. The Mitha Tiwána and Nurpur *taluquas*, which were afterwards transferred to Shahpur, belonged to the Miánwáli, and not to the Bhakkar *tahsil*. A few villages of the Dera *tahsil*, lying on the left bank of the Indus, were transferred to Bhakkar in 1857. These villages were 19 in number, and form a fringe along the Indus from Gishkauri to Bet Bogha. The Bhakkar *tahsil* as finally arranged contained the following *taluquas* :—Kalúr, Darya Khán, Nawábpur (Kanjan), Kotla, Bhakkar, China, Chung (Shekhani), Notak, Behal, Pir Ashab, Khánpur, Jandánwála, Dulehwála, Mankera and Haidarábád. In 1866 Vahoa, with the rest of the Khetrán country, was transferred from Dera Ghází Khán, and in 1867 the village of Chunda from Bannu. In 1871 Tibbi and seven other Kasráni villages were transferred from Kuláchí to Dera Ghází Khán. In 1874 Sukháni and six other villages were transferred from the Sanghar *tahsil* of Dera Ghází Khán to Leiah. In 1878 the four Mulázai villages were transferred from Bannu to the Tánk *tahsil*.

Villages transferred to Bhakkar from Dera Ismail Khán.

Taluquas contained in present *tahsil*.

Subsequent transfer of villages.

List of Commissioners.

The following is a list of the Divisional and District Officers since annexation:—Colonel Ross was the first Commissioner of the Leiah Division, and held the appointment from 1850 till his death in September 1857. Major Pollock, Deputy Commissioner of Dera Ghází Khán, then officiated for a few months, and was followed by Major Brown, who remained till 1860. In 1860 Major James officiated for three months. Colonel R. Taylor served as Commissioner from 1860 to 1862; Colonel Beecher, from 1862 to 1864; Colonel Pollock, from 1864 to 1866; Colonel Graham, from 1866 to 1871; Colonel Munro from 1871 to 1880; and Colonel Ommaney from 1880 till now.

Deputy Commissioners of the old Dera Ismail Khán district.

As regards Deputy Commissioners of the old Bannu-Dera Ismail Khán district, they were :—

Major Taylor	1850–1852
Major Nicholson	1852–1855
Captain Busk	1855–1856
Captain Coxe	1856–1860
Captain Munro	1860–1861

Assistant Commissioners in charge of Dera Ismail Khán out-station.

These Deputy Commissioners had their head-quarters at Bannu, and the Dera and Kuláchí *tahsils* were under the charge of Assistant Commissioners, the principal among whom were the following :—

Mr. Simson	1850–1852
Lieutenant Busk	1853–1856
Lieutenant Minchin	1856–1858
Lieutenant Smyly	1858–1859
Lieutenant Ferris	1858–1861

Chapter II.

History.

Deputy Commissioners of Leiah district.

Sometimes, two Assistants would be posted to Dera at the same time, as the work was heavy.

The old Leiah district was held by the following Deputy Commissioners :—

Captain Hollings	... ...	1849—1852
Mr. Simson	... ...	1852—1856
Captain McNeile	... ...	1856
Captain Bacon	... ...	1856—1857
Captain Fendal	... ...	1857—1859
Captain Parsons	... ...	1859—1860
Lieutenant Smyly	... ...	1860

Deputy Commissioners of the new Dera Ismail Khán district.

On 1st January 1861, the old district of Leiah was broken up. Since then the Deputy Commissioners of Dera Ismail Khán have been :—

Captain Smyly	... ...	1861—2 months officiating.
Captain Mackenzie	... ...	1861—1862
Captain Ferris	... ...	1862—2 months officiating.
Major Nichols	... ...	1862—Died on 31st August.
Captain Ommaney	... ...	1862—Officiating till Dec.
Major Graham	... ...	1862—1866
Captain Minchin	... ...	1866—3 months officiating.
Lieutenant Grey	... ...	1866—1868
Major Munro	... ...	1868—1871
Major Macaulay	... ...	1871—1882
Mr. Beckett	... ...	1874—3 months officiating.
Captain Roberts	... ...	1875—8 months officiating.
Mr. Thorburn	... ...	1882—now in charge.

The Bhakkar sub-division.

The Assistant Commissioners, who since 1861 have held charge of the Bhakkar sub-division, have been very numerous, especially of late years. The only one who need be mentioned is Mr. Moore, who held the appointment almost uninterruptedly from 1865 till his death in 1875.

Development since annexation.

Some conception of the development of the district since it came into our hands may be gathered from Table No. II, which gives some of the leading statistics for five-yearly periods, so far as they are available ; while most of the other tables appended to this work give comparative figures for the last few years. In the case of Table No. II it is probable that the figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made. The revenue of the years 1861-62, 1871-72, and 1881-82 may be thus compared.*

REVENUE, 1861-62, 1871-72, AND 1881-82 COMPARED.

Year.	Land Revenue.		Other Revenue.			
			Excise.			
	Proper.	Fluctuating.	Spirits.	Drugs.	Assessed Taxes.	Stamps.
1861-62 ...	3,71,063	61,171	8,133	6,917	...	30,301
1871-72 ...	3,05,612	1,01,419	11,567	9,120	8,861	54,277
1881-82 ...	1,76,633	2,88,243	14,268	9,480	9,815	79,563

* The changes of area already detailed render it impossible to include in the comparison the returns of any earlier year.

CHAPTER III.

THE PEOPLE.

SECTION A.—STATISTICAL.

Chapter III, A.

Statistical.

Distribution of population.

Table No. V gives separate statistics for each *tahsíl* and for the whole district, of the distribution of population over towns and villages, over area, and among houses and families; while the number of houses in each town is shown in Table No. XLIII. The statistics for the district as a whole give the following figures. Further information will be found in Chapter II of the Census Report of 1881.

Percentage of total population who live in villages	Persons	...	89·16
	Males	...	88·95
	Females	...	89·41
Average rural population per village		...	533
Average total population per village and town		...	592
Number of villages per 100 square miles		...	8
Average distances from village to village, in miles		...	3·80
Density of population per square mile of	Total area	Total population	47
		Rural population	42
	Cultivated area	Total population	351
		Rural population	313
	Culturable area	Total population	70
		Rural population	63
Number of resident families per occupied house	Villages	...	1·12
	Towns	...	1·34
Number of persons per occupied house	Villages	...	4·93
	Towns	...	5·23
Number of persons per resident family	Villages	...	4·42
	Towns	...	3·90

The custom of several families occupying the same house obtains only in Tánk and along the frontier; and even there the families generally live and eat seperately.

Migration and birth-place of population.

Table No. VI shows the principal districts and states with which the district has exchanged population, the number of migrants in each direction, and the distribution of immigrants by *tahsíls*. Further details will be found in Table No. XI and in supplementary Tables C. to H. of the Census Report for 1881, while the whole subject is discussed at length in Part II of Chapter III of the same Report. The total gain and loss to the district by migration is shown in the margin. The total number of residents born out of the district is 50,045, of whom 29,415 are males and 20,630 females. The number of people born in the district and living in other parts of the Punjab is 13,155, of whom 8,462 are males and 4,693 females. The figures on the next page show the general distribution of the population by birth place :—

Proportion per mille of Total population.	Gain.	Loss.
Persons ..	113	29
Males ..	124	36
Females ..	102	23

Chapter III, A.

Statistical.

Migration and birth-place of population.

Born in	Proportion per mille of resident population.								
	Rural Population			*Urban Population*			*Total Population.*		
	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons
The District ..	885	894	889	813	927	864	877	899	887
The Province ..	950	925	927	935	968	950	931	930	931
India ..	934	926	929	962	977	968	936	932	934
Asia ..	1,000	1,000	1,000	996	999	997	999	1,000	1,000

The following remarks on the migration to and from Dera Ismail Khán are taken from the Census Report:—

"Excluding Afghánistán, migration to and from this district is small in extent; and while it gives population to the canal irrigated district, of Multán, Muzaffargarh, and Dera Ghází, its riverain has attracted population from the dry districts of Sháhpur, Jhang, and Bannu, all of which are less sparsely populated than itself. The high male percentage shows that a part at least of the emigration to Multán is temporary, and probably connected with commerce. The enormous immigration from Afghánistán is of course due to the Pawindah caravans, and to the usual movement from the hills to the plains which takes place on the approach of winter."

Increase and decrease of population.

The figures in the statement below show the population of the district as it stood at the three enumerations of 1855, 1868, and 1881:—

	Census.	Persons.	Males.	Females.
Actuals ...	1855 ...	333,141	...	...
	1868 ...	394,889	212,759	182,130
	1881 ...	441,649	238,468	203,181
Percentages...	1868 on 1855 ...	118·55	...	...
	1881 on 1868 ...	111·84	112·08	111·56

The figures for 1868 are corrected, so far as possible, for transfer of territory. Those for 1855 are taken from an appendix to Mr. Tucker's Settlement Report, and are not so corrected, the details necessary for the purpose not being available. It will be seen that the annual increase of population per 10,000 since 1868 has been 88 for males, 84 for females and 86 for persons; at which rate the male population would be doubled in 78·9 years, the female in 82·4 years, and the total population in 80·5 years. Supposing the same rate of increase to hold good for the next ten years, the population for each year would be, in hundreds, as shown in the margin.

Year.	Persons.	Males.	Females.
1881	441,6	238,5	203,2
1882	445,5	240,6	204,9
1883	449,3	242,7	206,6
1884	453,2	244,8	208,4
1885	457,1	247,0	210,1
1886	461,1	249,2	211,9
1887	465,1	251,4	213,7
1888	469,1	253,6	215,5
1889	473,1	255,8	217,3
1890	477,2	258,1	219,2
1891	481,4	260,3	221,0

It is not improbable that the rate of increase may be sustained. But so considerable a portion of the population in the winter months

Chapter III, A.

Statistical.

Increase and decrease of population.

depends upon the Pawindah immigration of that year that it is difficult to base any trustworthy conclusion upon the figures. Much too of the apparent increase may be due to greater accuracy of enumeration. The urban has not kept pace with the rural population since 1868, the numbers living in 1881 for every 100 living in 1868 being 83 for urban and 112 for total population. This is partly due to changes of the limits of enumeration in towns; and the figures of 1875 for municipalities compare more favourably with those of 1881. The populations of individual towns at the respective enumerations are shown under their respective headings in Chapter VI. Within the district the increase of population for the various *tahsíls* is shown in the margin so far as figures are available, but the areas changed greatly between 1855 and 1868, and no correction is possible. The original draft Gazetteer of the district gives the figures of 1855 as 107,486 for Dera Ismail Khán, 62,878 for Kuláchí, and 20,731 for Tánk. The figures for Tánk and Bhakkar are almost certainly understated. In his Census Report for 1881 the District Officer wrote as follows:—

Tahsil.	*Total population.*			*Percentage of population.*	
	1855.	1868.	1881.	1868 on 1855.	1881 on 1868.
Dera Ismail Khan	96,541	102,330	120,142	106	118
Kulachi ..	62,777	66,184	70,950	105	107
Bhakkar ..	75,193	98,236	112,429	131	114
Leiah ..	80,149	94,937	102,612	118	108
Tank ..	18,421	33,713	35,516	182	105
Total district ..	333,141	395,400*	441,649	119	111

Probable cause of increase.

"Of the general increase in the district, part must probably be ascribed to the complete and searching character of the present census, as compared with its predecessor, and part to the natural increase in a thinly peopled country during thirteen years, which on the whole have been fairly prosperous. There have no doubt been bad seasons, and high prices have ruled for a long time; but these considerations do not operate with the same force on a scattered population accustomed to regard bad seasons as part of the order of nature and not as abnormal visitations, as they do in the more favoured parts of India, where the conditions of life allow the population to increase up to the verge of subsistance, and where a failure of crops means famine. The famine prices of Behar and Oudh would here be considered phenomenally low. Yet the prevailing high prices do not betoken anything resembling a famine and have no effect in stopping the natural expansion of the population. The population of the Thal dry tract above the high bank of the Indus in the Sind-Ságar Doáb is very scanty, and in dry seasons this tract is deserted by a large number of its inhabitants, who drive their flocks down to Sindh and Chenab as the saying is, that is to the alluvial lands of the Indus and Chenab, the latter in the Jhang district. The result of three bad years is apparent in this census in the diminished numbers shown for this tract in the Leiah and Bhakkar *tahsils*, while the population of the *kacha* lands has increased. In these *tahsils* the considerable increase that has taken place appears to be entirely in the alluvial lands, which have gained at the expense of the Thal. In the Kuláchí *tahsíl* the increase is really greater, and in the Dera Ismail Khán *tahsíl* smaller than the figures would show, as in 1868 the Pawindahs were largely enumerated in the former, and in 1881 in the latter *tahsíl*. The earlier figures for Tánk are probably untrustworthy;

Cis-Indus *tahsils.*

Trans-Indus *tahsils.*

* These figures do not agree with the published figures of 1868 for the whole district. They are taken from the registers in the District office, and are the best figures now available.

Chapter III, A.

Statistical.

Settlement Census, 1876-77.

but the small increase is partly due to the sacking and burning of the town of Tánk by the Wazíris in 1879."

A Settlement Census of the resident population was taken gradually, village by village, in the cold weather, 1876-77, temporary absentees being included. The figures gave 367,199 as the population, of which 5,331 was an estimate for cantonments and military posts. The floating population of boatmen, wandering tribes, beggars, and Pawindahs, to a great extent escaped enumeration. But even then it is difficult to reconcile the results with those of 1881. In the cold weather of 1880-81 only 49,392 Pawindahs entered the district; and many of them must have gone on into the Punjab and Hindustán before the Census. Comparing his figures with those of 1855 and 1868, the Settlement Officer writes:—

Causes that interfere with a satisfactory comparison of results.

"At the time of the census of 1855, Vahoa was not included in this district, while some other villages then belonging to it have since been transferred. These changes, however, nearly balance one another. At the 1855 census, Pawindahs were shown separately when living in separate *kirries* of their own; while those who happened to be in towns or villages at the time, were included in the general population. At the census of 1868, owing to an oversight, no attempt at all was made to distinguish Pawindahs from the resident population; nor was any separate enumeration made of the leading Pathán and Baloch tribes of the district. Under these circumstances it is difficult to effect any close comparison of the re-results of these different censuses.

Reasons for supposing that population has increased since 1868.

"The population now is probably slightly larger than in 1868. In spite of the transfer of the Tibbi villages, I find that the number of Baloches and Hindús has increased since 1868: Hindús from 50,018 to 51,880, or by 3 per cent.; Baloches from 34,703 to 36,952, or by 6 per cent. These are the only large classes of the population which can be compared. In the 1868 census, the resident Patháns are mixed up with Pawindahs, and the Jats with the miscellaneous Mahomedans, so no comparison in their case is possible, but it is probable that these also have increased to the extent of 4 or 5 per cent. Taking the population for 1855 at 327,851, and the population for 1868 (excluding Pawindahs) at 379,234, there is an increase in the 13 years of 51,383, or a little more than 15 per cent., and the increase from 1855 to the present time should be a little more. The figures for 1855 are not very reliable. The population for the Tánk and Bhakkar *tahsíls* seems to have been understated; while on the other hand, a good many Pawindahs, who ought to have been omitted, were included in the town population. On the whole, I believe that the town population has increased by quite 15 per cent. since annexation. The increase ought to have been very rapid, owing to the great extent of waste land available for cultivation; and in the cis-Indus *tahsils*, there undoubtedly has been a considerable increase. There has also been a large increase in Tánk and the Lárgi valley, owing to the immigration of Bhittannis and Marwats. In the Damán generally, the increase has been less, the population having been kept down by the heavy mortality that takes place in fever years, which every now and then occurs and which sweeps off large numbers of children. There have been two such fever years during the last decade, *viz.*, 1872 and 1878."

Increase since 1855.

Causes that have retarded the increase.

Births and deaths.

Table No. XI shows the total number of births and deaths registered in the district for the five years from 1877 to 1881, and the births for 1880 and 1881, the only two years during which births have been recorded in rural districts. The distribution of the total deaths and of the deaths from fever for these five years over the twelve

Births and deaths.

months of the year is shown in Tables Nos. XIA and XIB. The annual birth-rates per mille, calculated on the population of 1868, were as shown in the margin. The figures below show the annual death-rates per mille since 1868, calculated on the population of that year:—

	1880.	1881.
Males ..	14	16
Females ..	10	13
Persons ..	24	29

	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	Average
Males ..	10	20	25	26	31	21	18	17	19	20	27	24	27	22	22
Females ..	8	20	23	24	29	18	16	15	18	19	27	20	25	21	20
Persons ..	9	20	24	25	30	20	17	16	19	20	27	22	26	22	21

The registration is still imperfect, though it is yearly improving; but the figures always fall short of the facts, and the fluctuations probably correspond, allowing for a regular increase due to improved registration, fairly closely with the actual fluctuations in the births and deaths. The historical retrospect which forms the first part of Chapter III of the Census Report of 1881, and especially the annual chronicle from 1849 to 1881 which will be found at page 56 of that Report, throw some light on the fluctuations. Such further details as to birth and death-rates in individual towns as are available, will be found in Table No. XLIV, and under the headings of the several towns in Chapter VI.

Age, sex, and civil condition.

The figures for age, sex, and civil condition are given in great detail in Tables Nos. IV to VII of the Census Report of 1881, while the numbers of the sexes for each religion will be found in Table No. VII appended to the present work. The age statistics must be taken subject to limitations which will be found fully discussed in Chapter VII of the Census Report. Their value rapidly diminishes as the numbers dealt with become smaller; and it is unnecessary here to give actual figures, or any statistics for *tahsils*. The following figures show the distribution by age of every 10,000 of the population according to the census figures:—

	0—1	1—2	2—3	3—4	4—5	0—5	5—10	10—15	15—20
Persons ...	285	236	286	346	353	1,506	1,497	980	704
Males ...	272	221	268	331	346	1,438	1,556	1,076	720
Females ...	301	254	307	365	361	1,588	1,427	867	686

	20—25	25—30	30—35	35—40	40—45	45—50	50—55	55—60	Over 60
Persons ...	808	804	1,012	405	789	247	510	115	622
Males ...	758	786	992	413	742	256	521	124	618
Females ...	866	825	1,036	396	844	237	497	105	626

Population.		Villages.	Towns.	Total.
All religions ..	1855	..	..	5,347
	1868	..	..	5,388
	1881	5,387	5,505	5,399
Hindus ..	1881	5,482	5,418	5,457
Sikhs ..	1881	..	..	7,534
Musalmans ..	1881	5,374	5,461	5,381

The number of males among every 10,000 of both sexes is shown in the margin. The decrease at each successive enumeration is almost certainly due

Chapter III, A.

Statistical.

Age, sex, and civil condition.

to greater accuracy of enumeration. In the census of 1881, the number of females per 1,000 males in the earlier years of life was found to be as shown in the margin. The figures for civil condition are given in Table No. X, which shows the actual number of single, married, and widowed for each sex in each religion, and also the distribution by civil condition of the total number of each sex in each age-period.

Year of life.	All religions	Hindus.	Musalmans.
0—1 ...	940	913	944
1—2 ...	977	902	988
2—3 ...	977	960	978
3—4 ...	941	...	...
4—5 ...	888	...	...

The Deputy Commissioner wrote as follows on the subject of the relation of the sexes in his Census Report for the district in 1881:—

Marriage and infanticide.

"Second marriage among the Hindús in the lifetime of the first wife is, as a rule, only made when there is no male offspring and the woman is too old or barren to bear children. There is no greater curse to a Hindú than to die without a son to perform his funeral obsequies and thus secure a seat for him in their paradise. Among the higher classes of Mahomedans polygamy is invariably practiced. Infanticide is not a known practice in the district. Female children are as well treated and taken care of as males, and in the case of Brahmans and Khatrís as well as Sunárs, who often depend for the marriage of their sons on their daughters (whom they give in exchange for the wives of their sons), they are liberally fed and taken care of by their parents. The Hindús with the exception of most Khatrís and Brahmans marry their children in early life, the brides, after the marriage ceremony is performed, often remaining with their parents till they approach the age of puberty, but early marriage among Musalmáns is rarely to be met with."

Infirmities.

Table No. XII shows the number of insane, blind, deaf-mutes, and lepers in the district in each religion. The proportions per 10,000 of either sex for each of these infirmities are shown in the margin. Tables Nos. XIV to XVII of the Census Report for 1881, give further details of the age and religion of the infirm. The general health of the district has already been discussed in Chapter I.

Infirmity.	Males	Females
Insane ..	9	5
Blind ..	47	57
Deaf and Dumb	10	7
Leprous ..	..	..

European and Eurasian population.

The figures given below show the composition of the Christian population, and the respective numbers who returned their birth-place and their language as European. They are taken from Tables Nos. IIIA, IX, and XI of the Census Report for 1881:—

Details.		Males.	Females.	Persons.
Races of Christian population.	Europeans and Americans ...	184	58	242
	Eurasians	6	3	9
	Native Christians	2	...	2
	Total Christians ...	192	61	253
Language.	English	177	53	230
	Other European languages ...	1	...	1
	Total European languages ...	178	53	231
Birth-place.	British Isles	118	18	136
	Other European countries ...	3	...	3
	Total European countries ...	121	18	139

Chapter III, B

Religious and Social life.

European and Eurasian population.

But the figures for the races of Christians, which are discussed in Part VII of Chapter IV of the Census Report, are very untrustworthy; and it is certain that many who were really Eurasians returned themselves as Europeans. The figures for European birth-place are also incomplete, as many Europeans made entries, probably names of villages and the like, which, though they were almost certainly English, could not be identified, and were therefore classed as "doubtful and unspecified." The distribution of European and Eurasian Christians by *tahsíls* is shown in Table No. VII.

SECTION B.—RELIGIOUS AND SOCIAL LIFE.

Dwelling houses.

The people of the district, both towns-folk and villagers, generally live in mud huts with flat roofs. Each hut consists of a single room which is occupied by the whole family. The principal furniture, consists of a large bed-stead, on which they all sleep in the cold weather under a common quilt. The cow is sometimes put up in a corner of this room, but more often there is a separate shed outside for the cattle. If a family increases and requires more room, one or two similar huts are added to the original building. Huts with mud walls and flat mud roofs are called *kothas.* A hut with mud or grass sides, and covered over with a moveable roof of *moonj* grass or matting is called a *sahl.* This is common in the Kachí. In the river *bets*, and those parts of the Kachí which are more particularly exposed to floods, the people often live in what is called a *garría,* which consists merely of a big piece of grass matting put up in the form of an arch, with the two ends touching the ground. In the pastoral hamlets in the Thal, the people commonly live in rude huts made of wattled grass and *kip,* and the dwellings of the Marwat squatters in the Dera Ismail Khán *tahsíl* are somewhat similar. As a rule there is no attempt to conceal the women. The door of the dwelling house opens on to an open space, or into a court-yard half enclosed by a low mud wall, where the women spin and grind corn. The women are industrious, but the scope of skilled employments open to them is limited. Except domestic needle-work and their share in the manufacture of lac turnery noticed below in Chapter IV, Section B., the only works of any skill in which they are employed are tailoring, fancy shoe-making, *pashmina* and other wool cleaning, and in painting potters' toys. They are also employed in fetching water, picking cotton, and in other out-door occupations. Saiyads and Koreshis habitually seclude their women, and so, though to a less extent, do Patháns of well-to-do clans, such as the Bábars and Miánkhels. Women of the higher classes in towns, whose families are in easy circumstances, are also kept in seclusion.

The seclusion of women.

Food of the people.

Food of the Kachí people.

The main food of the people consists of wheaten bread. In the Kachí this is almost the only grain eaten, *bajra* being nearly as dear as wheat and but little grown, while the supply of barley is small. The Kachí people generally eat twice a day. About 8 in the morning they have wheat *chapátís*, buttered with *ghí*, and *lassí* (butter milk); and in the evening, about sunset, *chapátís* with milk. The Kachí people sometimes eat *bájra* in *khichri*, mixed with *dál* or rice. They do not eat much *dál*. In the season they eat great

Chapter III, B.

Religious and Social life.

Food in the Thal.

quantities of boiled turnips, the poorer people almost living on them while they last. In the Thal, though wheat is the principal food grain, still the people also eat a good deal of barley and *bájra;* the latter, however, being saved as much as possible for sale to the Pawindahs. Thal well labourers, who are paid in kind, get a third of their wages in wheat, a third in barley, and a third in *bájra.* The people of the pastoral Thal live a great deal on milk. They have to buy all their grain. They eat great quantities of *pilú* berries, and of melons (*teetaks*) in their respective seasons.

In the Damán.

The Damán *zamindárs* eat *bájra* during the autumn and winter, and during the rest of the year wheat. *Bájra* is more satisfying than wheat, but is said to be heating in the hot weather. They say too that *bájra* must be ground fresh day by day, as the flour will not bear keeping. The harvests in the Damán are very variable. The wheat harvest may be large, and the *bájra* harvest nil or vice versâ. In such cases the people eat the grain they have by them. *Jowár* is only eaten when people are driven to extremity. It is unwholesome, and much disliked.

Use of meat.

Towns-folk rarely eat any but wheaten bread. The common people eat meat only on festival days, or when an animal is at the point of death, and is killed in anticipation. Big *zamindárs* living near towns often eat meat daily. They make over a certain number of sheep to a butcher, who supplies them with an equal amount of meat, on account, as wanted.

Estimate of food consumption.

The following note regarding the consumption of food by the people was furnished by the district authorities for the Famine Report of 1879 :—

"A family of five people, which includes one old man and two children, will eat in a town from 3 to 5 seers of wheat per diem. An agricultural family will eat perhaps 1 or 1½ seers more, or from 3½ to 5 seers. This is for people in fair circumstances. The poorer people have to do on less, especially when prices are high. In years of abundant harvest the common people make a great deal at reaping time, and eat a great deal of raw *bájra* in the fields."

Dress of the common agricultural population.

The common dress of the agricultural population of the district consists of a shirt *(chola)*, a loin-cloth *(manjla)*, a sheet thrown over the shoulders *(chádar)*, and a turban or *pagrí* *(patka)*: all these are made of the common cotton cloth of the country. The *chola*, *chádar* and *pagrí* are generally white. The *manjla* is generally blue. A common name for it is *nila dedha*. The Thal people often substitute a checked *lungí* for the ordinary blue *manjla*. The people here twist their *pagrís* in a wisp loosely round the head, in a very slatternly way, just as a down-country man does when he rushes in to complain of an assault and wishes to look dilapidated.

Dress of the better classes.

Dress of the Patháns and Baloches.

The well-to-do people in towns and the *Moonshee* class wear loose trowsers *(shilwar)* instead of the *manjla*. Of the Patháns, the Marwats dress much like Jats, wearing the *manjla*. Their dress is generally dark, which is good for concealing the dirt. The Pathán tribes of Pawindah origin wear an *andrakha*, which differs in make from the ordinary *chola*. They also wear loose baggy trowsers, down to the ankles. This is the dress of the Ushteránas, Bábars, Miánkhels, Gandapurs, Baloches and Sheránis. The Wazíris and Bhittannis generally wear a tunic reaching down to the knees, leaving the legs bare, with a bit of rope round the waist as a girdle. They also wear sandals *(chaplies)* instead of shoes. The dress of the Baloches is as a rule

Chapter III, B.

Religious and Social life.

Dress of Hindús.

like that of the ordinary Jats, though some of those in the Kuláchí *tahsíl* wear trowsers like the Patháns. Well-to-do Patháns wear a peaked cap (*kuláh*) with a Peshawar *lungi* round it as a turban, and a similar *lungí* round the shoulders. Hindús under Mahomedan rule were not allowed to wear turbans. They were restricted to a skull cap, and this is still the common head-dress among them. Those that wear the *manjla* tie it differently from the Mahomedans. In the cold weather, the common people often wrap themselves up in a thin woollen blanket (*dhusa*), and the Patháns wear *postíns* (sheep-skin coats) and *choghás* (dressing gowns). The usual dress of the women consists of a shift (*cholì*), a petticoat (*ghaghra*), and a *bochni* or sheet thrown over the head. The Pathán women and the better classes in the towns, wear loose wrinkled trowsers (*suthan*), reaching to the ankles. In the Thal, the women commonly wear the *manjla* instead of the *ghaghra*, and the *manjlá* is more or less worn all over the district, except by the Patháns.

Additional articles worn in the winter.

Dress of the women.

Method of wearing the hair, and other habits.

The men of the district, Hindús and Mahomedans, wear their hair long down to the shoulders. They do not go in for long ringlets like the Baloches of Dera Ghází Khán, but affect the style common in Italian pictures. They grease their hair freely with oil made from *ussún* (*tára míra*). They think this cooling and strengthening to the brain. It is certainly destructive to the appearance of the hereditary silk coats in which the more aristocratic among them occasionally appear on gala days. They rub their teeth with snuff and oil mixed, to strengthen the teeth and gums. They nearly always wear charms fastened on to their turbans as well as round their necks. It is common also for them to carry round the neck a tooth-pick (*dandili*) of brass or silver. Hindus here all grow beards. They are often hardly to be distinguished in appearance from Mahomedans. The Mahomedans, however, clip the moustache, while the Hindú lets it grow free. The Magassis, a Baloch tribe in the Thal, think it wrong to clip either the beard or the moustache. They are a sort of Shias, but have peculiar customs. Among other things they commonly *halal* animals in the name of their *mián* instead of in that of God.

General statistics and distribution of religions.

Table No. VII shows the numbers in each *tahsíl* and in the whole district who follow each religion, as ascertained in the census of 1881, and Table No. XLIII gives similar figures for towns. Tables Nos. III, IIIA, IIIB. of the Report on that Census give further details on the subject. The distribution of every 10,000 of the population by religions is shown in the margin. The limitations subject to which these figures must be taken, and especially the rule followed in the classification of Hindús, are fully discussed in Part I, Chapter IV, of the Census Report. The distribution of every 1,000 of the Musalmán population by sect is shown in the margin. The sects of the Christian population are given in Table No. IIIA. of the Census Report; but the figures are, for reasons explained in part VII, Chapter IV, of the report, so very imperfect that it is not worth

Religion.	Rural population.	Urban population.	Total population.
Hindu ..	888	4,072	1,233
Sikh ..	22	174	38
Musalman	9,088	5,715	8,724
Christian	2	37	6

Sect.	Rural population.	Total population.
Sunnis ..	970·0	967·0
Shiahs ..	28·9	29·3
Others and unspecified ..	1·0	4·4

Chapter III, B.
Religious and Social life.
General statistics and distribution of religions.

while to reproduce them here. At the Settlement Census of the *resident* population taken in 1876-77, excluding Cantonments, 85 per cent. was Musalmán and 14 per cent. Hindú and Sikh. Table No. IX shows the religion of the major castes and tribes of the district, and therefore the distribution by caste of the great majority of the followers of each religion. A brief description of the great religions of the Punjab and of their principal sects will be found in Chapter IV of the Census Report. The religious practice and belief of the district present no special peculiarities; and it would be out of place to enter here into any disquisition on the general question. The general distribution of religions by *tahsíls* can be gathered from the figures of Table No. VII, and regarding the population as a whole no more detailed information as to locality is available. But the landowning classes and village menials are wholly Musalmáns, the Hindú and Sikh religions being practically confined to the mercantile classes and their priests. The Christians and Sikhs are almost confined to the Cantonments and Civil Station of Dera Ismail Khán.

Sunnis and Shiahs.

The Mahomedans, who form the great bulk of the population are mostly Sunnis. All the Patháu clans are very strict Sunnis and very particular in the matter of prayers, fasts, &c. They have a great hatred of Shiahs and Rafzís, and in old days a man hardly dared to admit to being a Shiah in the Gandapur country and similar tracts. The influence of Sunni governors, too, led to the very general profession of the Sunni faith by the bulk of the mixed Jat population, though the cis-Indus Baloches as a rule adhered to the Shiah faith. Trans-Indus nearly all Mahomedans are professedly Sunnis, whether Patháns, Jats or Baloches. The Kasranis of Daulatwála and Jhangra, the Kuláchís, the Nutkanis, &c., are all Sunnis, and tolerably strict ones. There are, however, a considerable number of bigoted Shiahs in the town of Dera Ismail Khán itself and in the Pahárpur *iláqua.* These, in old days, were not allowed to make *tázias* or go in procession during the Muharram. Now, under the impartial protection of our Government, they are able to make open profession of their faith, and sometimes try to flaunt their *tázias* in front of the Sunni mosques, which has more than once nearly led to affrays. The Muharram processions in the town of Dera have now in consequence to be regulated by the police to prevent disturbances. An orthodox Pathán Sunni looks on *tázias* with the greatest repugnance. In the cis-Indus *tahsíl* the Sunnis constitute four-fifths of the population. They are very lax in their faith, and the line of distinction between them and the *Rafzies,* as the Shias of these parts are called, is very loosely drawn. Professed Sunnis make and follow *tázias* in company with Shias. Many of the Shias, on the other hand, are of the *Tafzili* description, *i. e.,* they profess to reverence Hazrat Ali to an extreme extent, but do not speak evil of his predecessors in the Caliphate.* The greater number of the Kachí people, though professing one or the other of the two faiths, care nothing for the distinctions between Sunni and Shia; and though a large proportion of them are regular in repeating the daily prayers, nearly all of them openly break the fasts, and very few make any pretence of keeping long fasts

* This abuse of the three friends of the Prophet, common among the more bigoted Shias, is locally expressed by the word *bakna.*

Sunnis and Shiahs.

like the Ramzán. Saiyads have a hereditary tendency to become Shias, though most of them in this district profess to be Sunnis, for fear of alienating their Sunni disciples (*Murids*). The Belot Makhdúm and Mehr Sháh of Sháhpur, among others, though nominally Sunnis, are supposed to be really Shias at heart. Most of the Sunni Saiyads, except in the Pathán tracts, are in the habit of constructing *tázais*. They say their forefathers did it.

Wahábis.

The Wahábi religion was started some years ago at Paniála, where a few members of this sect are still to be found, but they are gradually dying out. The Wahábi religion is unsuited to the Mahomedans of this district, who have the greatest belief in saints and shrines, and in the efficacy of pilgrimages to groves and high places. There is hardly an old mound in the country on which the flag of some *faqir* is not flying. All classes of the people put great trust in spells (*dams*) and charms, and if any confidence may be placed in common report, the age of miracles has by no means yet gone by.

Hindus.

The Hindús of this district are less particular in the matter of caste prejudices and observances than down country Hindús. Most of them will drink water that has been carried in *mussaks* (skins for carrying water), or out of *lotás* detached from a working well. They habitually ride on donkeys, and do a multitude of other things which an orthodox Hindú would shrink from. All idolatrous observances are kept very much in the background. Except a few small images (*thákars*) kept in their *mandars*, they have no idols at all. Nor is it the habit for them to take about their gods in procession. No one, in fact, ever sees anything of their worship. They burn their dead, and throw the ashes into the Indus. They always keep a few of the bones, and take them, when a convenient opportunity occurs, to the Ganges. Often, instead of taking these bones themselves, they send them by the hand of a friend, who may be going on his own account. There are a good many *dharmsálás*, *mandars* and *dawarás* at Dera Ismail Khán, and in the cis-Indus *tahsíls*. There are not many in the rest of the trans-Indus tract. The Hindús here profess to reverence certain families of Gosáíns and Sháhs, but these always complain that their disciples in the present day are very slack in furnishing contributions for the support of religious establishments. The Hindús are mostly divided into Sikhs and Sewaks. These Sikhs are not Sikhs in the strict Punjab sense, but they reverence the *Granth* and are followers of Sikh Gurús, who take the title of Sháh, such as Bhaggat Sháh, Sant Sháh, &c. The Sewaks reverence gosáíns and form the bulk of the Hindús.

Low caste tribes. Kotánas and Chúras.

Mahomedans and Hindús make up the great mass of the population. There are, besides, certain low caste tribes that have no religion to speak of, and eat things generally considered unclean. Sweepers are divided into two classes: Kotánas, who observe the rules of the Mahomedan religion as to food, &c., and rank as Mahomedans; and the ordinary Chúrás, who eat anything. The Labánas are a sort of sweeper caste, more approaching to the Sikhs. The Kehals are a wandering tribe, who keep to the river banks, and live on fish, lizards, and anything they can catch. The Odhs, another wandering tribe, who are professional *beldárs*, and take up jobs of road-making, canal

Labánas. Kehals. Odhs.

Chapter III, B.

Religious and Social life.

Kaltárís.

Fairs.

Dera Ismail Khán and Tánk Mission.

Tánk Medical Mission.

digging, &c., are also devoid of prejudices as regards their food. In the Pathán border tracts low caste men of the sweeper class are very rare, except in the towns.

A new religion was started in this district a few years ago, but seems to be making but little progress. Its members call themselves Kaltárís. Their *Pír* and his immediate disciples paint their faces in beautiful spotted patterns, and wander about with fans in their hands. They have an objection to speaking, remaining perfectly mute when interrogated. They are ready, however, to accept alms. These Kaltárís are few in number, and harmless. They were originally Mahomedan cultivators, and were converted to their present faith in consequence of a miracle performed by the founder of the sect.

The only important fair in the district is that held at Karor in honour of the local saint, Lál Isan. The fair is held in August, lasts for about a week, and is attended by ten to twenty-five thousand people from Bannu, Muzaffargarh, and Jhang.

The Dera Ismail Khán and Tánk Mission* of the Church Mission Society was founded in 1862 by the Rev. T. V. French, now Bishop of Lahore, and the Rev. R. Bruce, now in Persia. The mission owes its beginning chiefly to the liberality of General Reynell Taylor. Land was acquired near the city for mission purposes, bungalows for European Missionaries, and houses for native helpers. And just outside the town, and near to one of its gates, a school was commenced. In the city itself a book-shop was built, which also serves as a branch school and a station for *bazár*-preaching. In the year 1879 a small church was built at a cost of a little over Rs. 3,000. This is capable of seating about 40 people, and possesses a spire about 60 feet in height. The present staff of the mission, exclusive of the educational staff, consists of one European missionary and one native catechist. The first baptism took place in 1865; and though there have been baptisms since, and on one or two occasions as many as three or four at once, yet there has never been any remarkable movement of the people towards Christianity.

This was founded in the year 1868, through the help of Captain Grey, the Deputy Commissioner. It was commenced with the idea of reaching the tribes of the Wazíri hills near Tánk, and for this purpose a Medical Mission was thought to be the most suitable shape for the enterprise to take. The mission premises are situated in the town of Tánk, the buildings are as yet only of mud, and not very roomy or convenient. The shade of a large *pipal* tree gives the best protection to the patients in the hot weather, but in the cold very few can be kept as in-patients. The mission is in charge of the Rev. John Williams, Native Doctor and Evangelist. How far the mission has succeeded in teaching those particular tribes for whom it was more especially commenced may be seen from the fact that out of 4,000 new cases treated in the last six months of 1882, about half were people from the hills. The influence the Doctor in charge has gained over the wild hill-men has often been manifested, and on no occasion more remarkably than during the Wazíri raid of 1879. The people go

* The three following paragraphs have been kindly furnished by the Rev. Mr. Thwaites.

Chapter III, B.

Religious and Social life.

Tánk Medical Mission.

to him not only from the hills, but from the whole country round, and they seem to prefer to be treated by him rather than a Government Doctor, and after the raid above mentioned it was not thought worth while to re-open a Government hospital in Tánk. The mission has succeeded in getting patients, but has not yet succeeded in gaining over any hill men to Christianity; but they listen patiently to him they call their *faqìr* Doctor, when they would probably lose patience with any one else who tried to speak to them on the subject.

Dera Ismail Khán Mission School.

A vernacular school was started here shortly after the commencement of the mission, and this after a while developed into an Anglo-vernacular school, teaching up to the Government middle school standard. It has a Government grant. The large building, consisting of one central hall and several class rooms, was built in 1864 by the Rev. R. Bruce. The subjects now taught are those of a middle school with the addition of instruction in the Christian religion. The pupils are chiefly sons of shop-keepers and people in Government service. Nearly half the pupils in the primary school are Mahomedans, but only one-third in the middle school. The Hindús far outstrip the Mahomedans in their appreciation of the advantages of education and in success in the Government middle school examinations. The main school is situated near the town of Dera Ismail Khán; there are also two branches, one in the town, the other at Tánk. The one at Tánk has only been lately opened. The school is under the management of the European missionary, who also takes part in the teaching work of the school, in which he is assisted by a staff of 13 teachers,—two Christians, one of whom is head-master, five Hindús, and six Mahomedans. The school had uninterrupted success until 1874, when, owing to several pupils having manifested a tendency towards Christianity, great excitement took place, and boys were taken away and the attendance fell from over 300 to 37. Three boys became Christians, and one of these is now head-master, another is assistant-master, and the third is studying in England. The school slowly recovered its popularity and former position, notwithstanding the opening of a Hindú school in the city of Dera Ismail Khán, and this probably is partly owing to the good character the pupils who have found employment in Government offices generally bear. At present the number of pupils is 320. The pupils have been on the whole fairly successful in the Government middle school examinations, and some of the candidates have taken good places. In 1881 five boys went up and all passed; in 1882 five went up and three passed; and in 1883 out of 12 candidates 11 were successful. In 1881 the head boy of the school was fourth in the whole Punjab. Old pupils of the school may be found in various positions not only in the Deraját, but beyond it, from the position of clerk to that of Extra Assistant Commissioner.

Language.

Table No. VIII shows the numbers who speak each of the principal languages current in the district, separately for each *tahsìl* and for the whole district. More detailed information will be found in Table No. IX of the Census Report for 1881, while in Chapter V of the same Report the several languages are briefly discussed. The

Chapter III, B.

Religious and Social life.

Language.

Language.		Proportion per 10,000 of population.
Hindustani	..	30
Dogri	..	1
Punjabi	..	6,407
Jatki	..	2,060
Balochi	..	57
Pashtu	..	1,539
All Indian languages		9,994
Non-Indian languages		6

figures in the margin give the distribution of every 10,000 of the population by language, omitting small figures. The Jatki is the dialect of the south-western corner of the Punjab, which is spoken throughout the lower valleys of the Indus and Chenab, and the Jat-Baloch tract. In the Upper Valley of the Indus, the common speech is a Punjábi dialect, locally known as Hindkí. In Dera Ismail Khán the two forms meet, and it is doubtful whether the distinction between Jatkí and Punjábi, which the figures show, means anything more than that the enumerators have described the same language by different terms. Mr. Dames thus discusses the languages of the district—

"The language spoken in the Bhakkar and Leiah *tahsíls* and in the larger part of Dera Ismail Khán, and also in parts of Tánk and Kuláchí, is a dialect of Punjábi, differing very slightly from that in use all over the south Punjab, *viz.*, in Multán, Jhang, Muzaffargarh, Dera Ghází Khán, Baháwalpur, Sháhpur, and the Isákhel and Miánwáli *tahsíls* of Bannu, and merging in Sháhpur, Jhang, and Montgomery into the northern Punjábi. The grammatical forms of the dialect mark it out very distinctly, and its vocabulary in some points approaches Sindhi. This dialect is also understood by a considerable proportion of the people whose mother tongue is Pashtu. It is commonly called Hindi, sometimes Deráwal. The name Punjábi is not in use. The enumerators have generally described it as Hindí Desí or Hindí Mulki, and in the Pashtu speaking parts of the country it is called Hindko by which name the Patháns know it.

Pashtu.

"Pashtu is the language of the Frontier Patháns along the whole length of the district border, with the exception of the town of Tánk and the district around it, where the population is mainly Jat and speak Punjábi. The Daulatkhel of Tánk living in the midst of this Jat population, have given up the use of Pashtu. This Jat tract is usually known as Jatátar, and is surrounded by tribes speaking Pashtu on all sides. With this exception the Pashtu-speaking tribes form an unbroken line, beginning with the Khasors and Bilots at Paniála and in the Lárgi valley, the Marwats along the Bannu boundary from Paniála to Mullázaí, the Bhittanni, and Kundí and Tator tribes in Tánk, the Gandapur, Miánkhel, Ushterána and Bábar in Kuláchí with some minor tribes. The large Pawindah population universally speak Pashtu. The dialect of Pashtu used by all the tribes of this district is the soft or southern, often called the western dialect; and approximating to that used at Kandahár.

Balochi.

"Balochi is in Dera Ismail Khán district only spoken in a few Kasrání villages in the south of the Kuláchí *tahsíl.* The other Baloches of the district speak only the local Punjábi, having lost their original language with their tribal organisation.

Dialects.

"The Hindki of the Thal differs somewhat in idiom from that spoken in the Indus tract and the Makkalwad, though not to a material extent. The dialects spoken by the Bhittannis, the Baloches and the Pathán tribes of the Gúmal valley, are rougher and less correct than the Pawindah Pashtu, to which, however, they assimilate. The pronunciation of the Wazíris is execrable, and is hardly intelligible to other Patháns without a little practice.

Tendency of Pashtu to die out.

"There is no doubt that under English rule, Hindustáni is rapidly superseding Pashtú, and this language is doomed to die out in these parts

as assuredly as the Celtic of the Scotch and Welsh Highlands. Like English and Celtic, the two languages exist side by side without showing any tendency to amalgamate, though there are naturally a large number of local terms, such as *band*, *moyajora*, &c., common to both."

Inheritance.

The customs of the district which regulate the devolution and transfer of landed rights are summarised in an Appendix to Mr. Tucker's Settlement Report. The Mahomedan *Shara* is seldom followed, save by the Khetráns, Bábars, Paniála Baloches, and a few Saiyad families, and not in its integrity by even these. The general rule is that cognates are excluded from inheritance; and even where the law of Islám is nominally followed the same end is attained either by fiction or contract.

Character and disposition of the people.

The character and disposition of the people is described in the following extract from Mr. Tucker's Report. Tables Nos. XL, XLI, and XLII give statistics of crime; while Table No. XXXV and the Excise figures given in Chapter V, Section A, show the consumption of liquors and narcotic stimulants:—

The people of the cis-Indus *tahsíls*.

"The inhabitants of the district are, on the whole, a quiet inoffensive folk. Those of the cis-Indus *tahsíls* especially, are pleasant-mannered and easy to manage. The mixed population of the Makkalwád is also well behaved and amenable to authority, though the system of irrigation and *lathbandi* cultivation in force has, I think, somewhat the effect of souring the temper, and giving the inhabitants a discontented manner, from which the people of cis-Indus, except when complaining of their indebtedness, are generally free. In the Kachi or Thal the *zamindárs* trust to rain and Indus floods, and anything untoward that happens is put down as the will of God; but the arrangements for distributing the torrent irrigation of the Damán are to a great extent under the control of man; and as what is good for one village may be bad for another, there is always a dispute going on as to what at any moment should be done. Every one, therefore, is bound to have a grievance, and to profess to be dissatisfied, even if not so really. It is probably the disagreeable manner thus occasioned which led Captain Coxe to brand the Sheru "*zamindárs* as a contumacious and ill-conditioned people." This discontent is to a great extent superficial; and in spite of all their grumbling, they seldom make any difficulty about doing what they are told, though this may be directly against their individual interests. The Jat-Baloch population of the district is, on the whole, peaceful and unwarlike. Among the Baloches there are certain tribes and families which take military service, but the number of these is diminishing. Of the Patháns, the Multání Patháns are well known. They form an influential portion of the population of Dera, and are always eager to take military service. Of the border tribes, the Gandapurs and Ushteránas are a fine manly set of men, who have always been loyal to our Government, and most of the other tribes are more or less accustomed to the use of arms, and capable of being employed in border defence.

The character of the trans-Indus Jats.

Unwarlike character of the general population.

The Pathán population.

Crime.

"The crime of the district presents no marked features. There is a good deal of cattle-stealing in the Kachi, and a fair amount of ordinary theft and house-breaking everywhere. Dacoity is almost unknown, and cases of highway robbery and violence are infrequent, and, except when the hill tribes are at open war with our Government, rarely occur even on the border. A few murders occur now and again, mostly in connection with women. Ordinary assaults are of course common enough; but affrays, in which large numbers take part on each side, are very rare, and are seldom accompanied with any real fighting. Lying and false swearing are

Chapter III, B.

Religious and Social life.

customary here as elsewhere, and a good deal of forgery goes on in parts, more especially about Leiah."

Use of spirits. Tobacco smoking and snuff.

Very few Mahomedans indulge in spirits, the consumption of which is almost confined to the Hindús of the larger towns. Tobacco smoking is almost universal among all classes of the people, except Mullahs and a few others, who object on religious grounds. This objection does not extend to snuff, which is indulged in even by the Mullahs. The best snuff comes from Chaudwán and Peshawar. The common people compound their own snuff, mixing the tobacco with lime and other ingredients.

Use of intoxicating drugs.

The use of intoxicating drugs is common both among Hindús and Mahomedans. A good deal of opium is consumed, though very little is grown in the district itself. The consumption of *bhang* and *charras* is also considerable. The arrangements now in force for leasing the drug contract tend to diminish the consumption by lessening the facilities for the purchase of drugs. In old days, every one who chose could grow his own *bhang* and drink it duty-free, and the excessive use of drugs is much less common now than it was before annexation. In those days, large numbers of *faqìrs* used to congregate at the different shrines, and most of them were habitually more or less intoxicated. This class still adheres to the habit, but their numbers have greatly decreased. Saiyads and *Pìrs* are often much addicted to *bhang*, which has the effect of throwing them into a state of religious rapture well suited to the sacred character which they bear.

Education.

Table No. XIII gives statistics of education as ascertained at the census of 1881 for each religion and for the total population of each *tahsìl*. The figures for female education are probably very imperfect indeed. The figures in the margin show the number educated among every 10,000 of each sex according to the census returns.

	Education.	Rural population.	Total population.
Males	Under instruction	76	128
	Can read and write	309	513
Females	Under instruction	1·3	2·0
	Can read and write	2·3	4·7

Statistics regarding the attendance at Government and Aided Schools will be found in Table No. XXXVII. The distribution of the scholars at these schools by religion and the occupations of their fathers, as it stood in 1881-82, is shown in the margin.

Details.	Boys.	Girls.
European and Eurasians	..	..
Native Christians	3	..
Hindus	1,275	..
Musalmans	940	..
Sikhs	26	..
Others	..	..
Children of agriculturists*	351	..
" of non-agriculturists	1,255	..

As regards education, the district is backward. The Mahomedans are especially illiterate. The Hindús readily take advantage of any schools that may be opened, and are making progress. There is a good Mission School at Dera, and a City School has also been recently established there.

Poverty or wealth of the people.

It is impossible to form any satisfactory estimate of the wealth of the commercial and industrial classes. The figures in the

* The number of agriculturists shown in this column attend the Vernacular Middle and Primary Schools under the Deputy Commissioner only. Information regarding other schools is not available.

Chapter III, C.

Tribes and Castes.

Poverty or wealth of the people.

Assessment.		1869-70	1870-71	1871-72
Class I	Number taxed	591	494	314
	Amount of tax	5,969	9,597	2,649
Class II	Number taxed	117	212	141
	Amount of tax	2,206	5,701	2,015
Class III	Number taxed	31	61	43
	Amount of tax	1,572	2,368	1,708
Class IV	Number taxed	5	43	6
	Amount of tax	1,387	2,307	1,216
Class V	Number taxed	..	43	..
	Amount of tax	..	4,221	..
Total ..	Number taxed	744	853	504
	Amount of tax	11,134	24,194	7,588

margin show the working of the income tax for the only three years for which details are available ; and Table No. XXXIV gives statistics for the license tax for each year since its imposition. The distribution of licenses granted and fees collected in 1880-81 and 1881-82 between towns of over & villages of under 5,000 souls, is shown in the margin. In 1872-73 there were 239 persons brought under the operation of the Income Tax Act as enjoying an income in excess of Rs. 750. In the preceding year, all incomes above Rs. 500 being liable, there were 551 persons taxed. Of these 25 were bankers and money-dealers; 81 general merchants ; 10 dealers in piece-goods ; 25 grain merchants ; and 115 miscellaneous traders. Of landed proprietors 171 persons paid Rs. 2,379. The total realizations amounted to Rs. 8,861. But the numbers affected by these taxes are small. It may be said generally that a very large proportion of the artisans in the towns are extremely poor, while their fellows in the villages are scarcely less dependent upon the nature of the harvest than are the agriculturists themselves, their fees often taking the form of a fixed share of the produce ; and even where this is not the case, the demand for their products necessarily varies with the prosperity of their customers. Perhaps the leather-workers should be excepted, as they derive considerable gains from the hides of the cattle which die in a year of drought. The circumstances of the agricultural classes are discussed below at the end of Section D of this Chapter.

	1880-81.		1881-82	
	Towns	Villages	Towns	Villages
Number of licenses ..	257	354	251	369
Amount of fees ..	4,710	5,780	4,275	5,540

SECTION C.—TRIBES AND CASTES.

Statistics and local distribution of tribes and castes.

Table No. IX gives the figures for the principal castes and tribes of the district, with details of sex and religion, while Table No. IXA shows the numbers of the less important castes. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Dera Ismail are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners or by position and influence, are briefly noticed in the following paragraphs; and each caste will be found described in Chapter VI of the Census Report for 1881. The census statistics of caste were not compiled for *tahsíls,* at least in their final form. It was found that an enormous number of mere clans or sub-divisions had been returned as castes in the schedules, and the classification of these figures under the main heads shown in the caste tables was made for districts only. Thus no statistics showing the local distribution of the tribes and castes in 1881 are available.

Chapter III, C.

Tribes and Castes.

Settlement Census, 1876-77.

But the general distribution of the more important landowning tribes has been already described in Chapter II, pages 23 to 28 and the table below shows the distribution of each tribe by *tahsils*.

This table gives the figures of the Settlement Census of 1876-77 already alluded to at page 48. They exclude cantonments, and refer to the resident population only, excluding all Pawindahs, and most of the boatmen, beggars, wandering tribes, and the like. There seems reason to believe that the figures are below the mark, even for the resident population. But the classification is far more likely to be accurate for local purposes than is that of the general census of 1881. The general results may be summarised thus. Of the total number, or 361,868 souls, 14 per cent. were Hindús and 85 per cent. Musalmáns. The latter were thus constituted :—

Patháns	35,451	or	11	per cent.
Baloches	36,952	,,	12	,,
Jats, including Siáls, Awáns, and other miscellaneous tribes	142,768	,,	46	,,
Saiyads	7,825	,,	2	,,
Koreshis	2,067	,,	1	,,
Shekhs	3,148	,,	1	,,
Kamíns and low caste Mahomedans	82,731	,,	27	,,
Total ...	310,942		100	

STATEMENT SHOWING POPULATION ACCORDING TO CASTES AND TRIBES.

1	2	3	4	5	6	7	8	9	10	11
		PATHANS.								
Number.	Name of *Tahsil.*	Gandápúrs.	Miánkhels.	Bábars.	Ushteránas.	Marwats.	Kundís.	Bhittannis.	Miánis.	Sheránis.
1	Dera Ismail Khán	338	...	...	...	1,988	...	...	...	...
2	Tánk	455	...	...	...	1,237	2,797	2,628	819	238
3	Kuláchí	7,003	850	999	1,364	82	...	...	...	597
4	Bhakkar ...	...	...	...	...	...	...	...	...	...
5	Leiah	...	...	...	...	...	...	...	...	...
	Total ...	7,796	850	999	1,364	3,307	2,797	2,628	819	835

		12	13	14	15	16	17	18	19	20
		PATHANS—*Contd.*				BALOCHES.				
Number.	Name of *Tahsil.*	Baloches.	Tribes of Khasor range.	Miscellaneous.	Total.	Aliáni.	Bhand.	Chándia.	Dastí.	Gishkori.
1	Dera Ismail Khán	1,815	1,867	2,265	8,273	...	...	246	...	366
2	Tánk	...	...	2,960	11,134	...	...	80	...	95
3	Kuláchí	...	...	3,393	14,288	...	...	...	646	...
4	Bhakkar ...	373	...	1,084	1,457	...	...	...	...	...
5	Leiah	...	...	299	299	472	359	639	...	424
	Total ...	2,188	1,867	10,001	35,451	472	359	965	646	885

Chapter III, C.

Tribes and Castes.

Settlement Census, 1876-77.

Number.	Name of *Tahsil.*	21 Gurmání.	22 Hot.	23 Jaskání.	24 Kasrání.	25 Korái.	26 Kuláchí.	27 Kupcháni.	28 Lagbári.	29 Laskáni.	30 Lishári.
		BALOCHES—*Contd.*									
1	Dera Ismail Khán	104	265	302	...	646	1,442	...	664	79	508
2	Tánk	...	103	29	...	63	...	33	308	...	96
3	Kuláchí	...	...	...	2,512	431	940	...	...	...	1,073
4	Bhakkar ...	...	...	83	...	...	366	560	...	...	...
5	Leiah	606	...	107	...	94	...	...	...	57	297
	Total ...	710	368	521	2,512	1,234	2,748	593	972	136	1,974

Number.	Number of *Tahsil.*	31 Maggassí.	32 Mirání.	33 Nutkání.	34 Pitáfi.	35 Rind.	36 Sargání.	37 Shaháni.	38 Miscellaneous.	39 Total.
		BALOCHES—*Contd.*								
1	Dera Ismail Khán	...	...	...	1,358	284	...	...	2,470	8,734
2	Tánk	...	...	...	115	130	...	...	366	1,418
3	Kuláchí	...	...	902	47	376	...	...	3,058	9,985
4	Bhakkar ...	252	...	...	...	...	...	211	7,385	8,857
5	Leiah	312	1,041	...	100	81	630	188	2,551	7,958
	Total ...	564	1,041	902	1,620	871	630	399	15,830	36,952

Number.	Name of *Tahsil.*	40 Jats.	41 Saiyads.	42 Kureshíes.	43 Shekhs.	44 Miscellaneous Mahomedans.	45 Total Mahomedans.	46 Hindús.	47 Grand Total.
1	Dera Ismail Khán	34,624	2,426	607	1,003	14,985	70,652	13,885	84,537
2	Tánk	5,876	373	145	1,116	4,962	25,024	1,890	26,914
3	Kuláchí	15,583	738	201	560	12,014	53,369	7,999	61,368
4	Bhakkar ...	46,520	2,307	588	241	25,827	85,797	14,286	100,083
5	Leiah	40,165	1,981	526	228	24,943	76,100	12,866	88,966
	Total ...	142,768	7,825	2,067	3,148	82,731	310,942	50,926	361,868

Jats.—In Jats are included Awáns, Siyáls, and a multitude of miscellaneous tribes who in the district are commonly known by this name.

Miscellaneous Mahomedans.—Under this head are grouped handicraftsmen, Kamíns, sweepers, &c. Most of the sweeper class profess to be Mahomedans though a certain number should properly have been excluded from this category and brought under a separate head.

Chapter III, C.

Tribes and Castes.

Customs regulating intermarriage.

The marriage customs among Hindús differ from those generally prevalent in the north of India. Marriage is only lawful within the limit of the tribes and clans, but must be into another *got*. Thus a Dakhna Arora must intermarry with a Dakhna of another *got*, and an Utarádhí Arora with an Utarádhí. A Dakhna and an Utarádhí cannot intermarry. A similar rule applies to Brahmans, Khatris aad Bhatias. Patháns are, as a rule, purely endogamous, and marriages among them must be not only in the clan but in the same *khel* or sub-division. This general rule, however, does not prevent Patháns from often marrying Jat women in the present day, but no Pathán woman would be allowed to marry a Jat, or otherwise than in accordance with custom. Among the Baloches and Jats and the lower classes of Musalmáns, such as Kasáis, Kumbhárs, Paolís, &c., a similar custom is in force, and the lowest classes are as careful as any to confine intermarriage within the limits of their castes.

Area owned by various castes.

The following figures show the areas of land in acres owned by the respective castes, as ascertained at the recent census :—

STATEMENT SHOWING TRIBAL PROPERTY IN LAND.

1	2	3	4	5	6	7	8	9	10
		Pathans.		Baloches.		Jats.		Saiyads.	
Number.	Name of *Tahsil*.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.
1	D. I. Khán	35,093	80,353	49,860	81,327	148,446	202,937	11,543	45,420
*2	Tánk ...	73,371	97,580	2,359	1,84[illegible]	23,840	31,139	2,409	4,883
3	Kuláchi	132,311	267,728	42,632	62,92[illegible]	13,277	34,126	4,104	7,152
4	Bhakkar	3,006	51,498	19,331	47,45[illegible]	64,187	328,555	13,164	69,871
5	Leiah ...	1,882	4,081	20,197	58,56[illegible]	76,956	897,710	10,104	37,896
	Total ...	245,663	501,240	134,379	252,11[illegible]	326,706	1,520,567	41,324	165,222

		11	12	13	14	15	16	17	18
		Miscellaneous Mahomedans.		Total Mahomedans.		Hindus.		Total.	
Number.	Name of *Tahsíl*.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.
1	D. I. Khán	16,571	14,917	261,513	451,054	10,919	13,661	272,432	464,715
2	Tánk ...	7,617	4,421	109,596	139,868	2,762	1,816	112,358	141,684
3	Kuláchí	7,263	13,669	199,587	385,595	11,673	18.714	211,260	404,309
4	Bhakkar	15,793	5,896	115,481	503,275	12,058	10,428	127,539	513,703
5	Leiah ...	17,558	87,930	126,697	1,086,181	16,587	45,442	143,284	1,131,623
	Total ...	64,802	126,833	812,874	2,565,973	53,999	90,061	866,873	2,656,034

* The Mulázai villages are excluded from this statement.

Chapter III, C.

Tribes and Castes.

Area owned by various castes.

Number.	Name of *Tahsíl*.	19	20	21	22	23	24	Grand Total.
		Shamilat.		Property of Government.		Total.		
		Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	Cultivated.	Uncultivated.	
1	D. I. Khán	...	243,436	...	89,919	272,432	798,070	1,070,502
2	Tánk ...	4,065	45,173	22	11,950	116,445	198,807	315,252
3	Kuláchí	87,797	254,633	85	10,317	299,142	669,259	968,401
4	Bhakkar	...	862,638	62	489,237	127,601	1,865,578	1,993,179
5	Leiah ...	9	58,568	18	220,369	143,311	1,410,560	1,553,871
	Total ...	91,871	1,464,448	187	821,792	958,931	4,942,474	5,901,205

Note.—The cultivated area shown in this statement includes cultivated and 3 years fallow, except in the case of the Dera *tahsíl*, where fallow up to 10 years has been included for the Damán circles.

Rájpúts and Jats.

Rájpúts, as such, are not recognised in Dera Ismail Khán, all Mahomedan agriculturists who are not of Pathán, Baloch, Arab, or Mughal descent, being included under the comprehensive term Jat, which embraces Awáns, Siáls, and many others who are recognised in other parts of the Province as distinct castes or tribes. The figures given below for the divisions of Jats returned at the census of 1881 will show how even men of artisan and menial castes who had taken to agriculture were returned as Jats. In that census only 1,750 persons were shown as Rájpúts; and they consisted of men who returned as their caste the name of some well known Rájpút tribe, 773 of them being Manhás, 571 Siáls, 193 Punwárs, and 116 Chauháns.

SUB-DIVISIONS OF JATS (CENSUS OF 1831.)

Name.	Number.	Name.	Number.	Name.	Number.
Awán ...	8,444	Khokhar ...	8,013	Khandwa ...	1,306
Ahír ...	428	Kharral ...	1,300	Kumhár ...	1,911
Bhatti ...	13,767	Langa ...	778	Mochí ...	2,431
Bhutta ...	1,014	Chaddar ...	1,359	Máchhi ...	2,420
Tahím ...	765	Sumrá ...	951	Panwár ...	1,317
Choán ...	711	Khechí ...	877	Janjúha ...	963
Chauhna ...	4,411	Tarkhán ...	2,141	Jotia ...	1,788
Siál ...	4,648	Sahíar ...	1,247	Dhuddí ...	605

Mr. Tucker wrote as follows of the Jats in his Settlement Census of 1876-77 :—

The Jats, trans-Indus, are so broken up that it has not been thought worth while to classify them. The numbers of the principal tribes cis-Indus are as follows :—

Awáns	3,261	Aulakhs	1,651
Chinas	2,687	Khokhars	1,423
Siáls	2,227	Siáls	1,218
Samtias	1,746	Bhidwáls	1,121

Chapter III, C.

Tribes and Castes.

Saiyads.

The number of Saiyads in the district is considerable. As usual, they have selected the pleasantest parts of the district for their residence. They abound in the fat villages of the Rug-Pahárpur tract. They own all the rich villages forming the northern portion of the Bhakkar Kachi, known after them as the *Saiyadat Miani*. They are tolerably numerous all through the Bhakkar Kachi, generally holding an influential position. This is shown by the large proportion of Saiyad *Zaildárs, viz.*, three out of fourteen. The proportion of Saiyads in the Leiah Kachi is much the same as in Bhakkar, but there are fewer well-to-do men among them, and their general position is weaker. In the Thal and in the Damán, where life is comparatively hard, the proportion of Saiyads is generally small. The lands held by Saiyads were generally acquired by grants from old Baloch rulers, and to a less extent by gifts from individual *zamindárs*. Baloches used to have an inordinate respect for Saiyads, which was seldom shared by Patháns. Saiyads own very few villages in the Pathán tracts. The family of the Nawábs of Dera never did much for Saiyads, and the only Pathán family which has ever distinguished itself in this way is that of the Nawáb of Tank. Sarwar Khán gave large *máfi* grants to the Kanigoram Saiyads, which they still enjoy; and Nawáb Sháh Niwaz Khán has always treated Saiyads with great liberality, and taken every opportunity to get them associated in the leases of villages in his *iláqua*. Saiyads are still much reverenced both by Jats and Baloches, but the respect now-a-days is limited to outward forms, and no longer takes the shape of substantial gifts of lands.

Koreshis and Shekhs.

Koreshis and Shekhs are scattered in small numbers all through the district. Shekhs are most numerous in Tánk, where there is a regular tribe of them, known as Minchankhels. These are located in the north of the Gúmal valley, and at the mouth of the Chíní Pass. They also occupy a little valley running up from the Girni post. In most respects they resemble closely the Patháns, among whom they live. They are a peaceful set, and their semi-religious character protects them from Wazírí depredations. Both in Dera Ismail Khán and Bannu they are in especial request as charmers against snake-bite.

The Baloches.

The figures for the principal Baloch tribes returned at the census of 1881 are given below. Many of them are probably returned as Rind or Lashári, with reference to their original stock rather than to their present tribe; and some of them appear twice over under tribe and clan. At the Settlement Census of 1876-77 the principal tribes were as follows :—

Kasráni	2,512
Kuláchí	2,748
Lashári	1,974
Pétáfi	1,620
Korai	1,234
Mihráni	1,041

Further details are given at pages 62-63. All these tribes are much scattered with the exception of the Kasránis who are described below. A very full account of the Baloches will be found in the Gazetteer of Dera Gházi Khán. The Khetráns, whose origin is doubtful, are here, following Mr. Tucker, classed as Patháns.

The Baloches.

SUB-DIVISIONS OF BALOCHES (CENSUS OF 1881.)

Name.	Number.	Name.	Number.	Name.	Number.
Laghári ...	2,195	Rind ...	2,233	Gurmáni ...	1,076
Bujráni ...	504	Aliáni ...	612	Gishkori ...	1,752
Patafi ...	1,344	Kas ráni ...	1,675	Lashári ...	4,270
Jaskáni ...	3,705	Kupcháni ...	795	Mirráni ...	2,188
Jatoi ...	1,232	Korái ...	1,234	Magasi ...	748
Chándia ...	1,812	Kuláchi ...	3,724	Nutkání ...	597
Dasti ...	813	Khetrán ...	340	Hot ...	1,072
				Mirzáni ...	1,298

The Kasránis.

The main portion of the Kasráni tribe resides in the Sanghar *tahsíl* of the Dera Ghází Khán district. Tibbi and several other villages occupied by Kasránis in the Dera Fateh Khán *iláqua*, were transferred to the Dera Ghází Khán district in 1867, in order that the Tibbi chief, Kaura Khán, who had misbehaved in the matter of carrying of a Deputy Commissioner into the hills, might be brought under the direct control of the Kasráni *Tumandár*. The Kasránis occupy all the hill country adjoining the British frontier from the north of Sanghar to the Ushterána country. The Khetráns of Vahoa own very little land in the adjoining hills, and the passes leading into the Khetrán country are all held by Kasránis. The portion of the tribe now located in the Dera Ismail Khán district occupies the country south of the Ushterána country forming the Daulatwála and Jhangra *hads*. The principal place in the tract is Daulatwála, a village of about 500 inhabitants, with the remains of a small fort. There used to be a small militia post here, but this is now located nearer the hills. Though the central place in the Kasráni country, Daulatwála itself is not a Kasráni town. Nothing is known of its origin. About 80 years ago a family of Kuláchí Baloches fled from Dera Fateh Khán and settled here, where they became the leading people. They afterwards got a grant of the tract in *jágír* from the Nawáb of Dera. Latterly Hot Khán was the head of the family. He it was who commenced to colonise the outlying lands with Kasránis. The latter established hamlets of their own, and soon became too strong for Hot Khán, whose control over them was *nil*. The Kasránis are found only in the outlying hamlets, of which they form the entire population. The total number of Kasránis settled in the Daulatwála and Jhangra *hads* is about 2,500. The Kasráni country resembles in its aspect that of the Ushterána circle, and is if any thing still more arid. It is irrigated from the Kaura *nallah*. The Kasránis have always been an insubordinate and mischievous tribe. At the first Summary Settlement they made away with a Hindú surveyor, who had been sent to estimate their cultivated area; and when the brother of their Chief, Yusuf Khán, was imprisoned, they proceeded to plunder in revenge the town of Dera Fateh Khán. The Kasránis who were 600 in number, surprised Dera Fateh Khán by a night march, and partially plundered it. They were pursued by a party of Punjab Cavalry mustering 45 sabres and by a police officer with some 20 followers, and eventually took up a strong position behind an embankment. Then the Cavalry charged them, but were repelled with the loss of several men. This led to an

Hill country of the Kasránis.

The Kásránis of the Dera Ismail Khán district occupy the Daulatwála and Jhangra *hads*.

Town of Daulatwála.

Malikana taken by Hot Khán, Kulachi, from the Kasránis.

Number of Kasránis in this district.

Chapter III, C.

Tribes and Castes.

Detail of Pathán tribes.

expedition against them, when Major Nicholson burned their town of Batel. The conduct of the Tibbi Kasránis in 1867, already described, shows that they still retain their old character.

The figures below show the principal Pathán tribes returned at the census of 1881. The figures of the Settlement Census given at pages 62-63 exclude all Pawindahs and other wandering Patháns, and show only the resident Pathán population. The chief tribes according to that enumeration are :—

Gandapurs	... 7,796	Tribes of the Khasor range	... 1,867	Miánkhels	... 850
Marwats	... 3,307	Khetráns	... 1,382	Sheránis	... 835
Kundis	... 2,797	Ushteránas	... 1,364	Miánis	... 819
Bhittannis	... 2,628	Bábars	... 999	Other tribes	... 8,619
Baloches	... 2,188			Total Pathán tribes	... 35,451

A full account of the Pawindahs, with statistics of their numbers will be found at pages 76 to 80.

SUB-DIVISIONS OF PATHANS (CENSUS OF 1881).

Name.	Number.	Name.	Number.	Name.	Number.
Kákar ...	470	Duráni ...	932	Miánkhel ...	3,646
Kattikhel ...	331	Shabráni ..	1,223	Michankhel ...	613
Baloch ...	3,203	Ghilzai ...	5,314	Niazi ...	1,764
Bhatti ...	2,671	Khetrán ...	1,324	Bábar ...	1,223
Ushteràna ...	1,517	Gandapur ...	7,875	Yusafzai ...	190
Wazíri ...	454	Kundi ...	3,590	Mughal ...	192
Khatak ...	144	Lodi ...	192	Kharoti ...	5,136
Khasor ...	2,092	Matani ...	1,568	Násar ...	8,419
Donáli ...	1,328	Musakhel ...	683	Pawindah ...	1,033
Daulatkhel ...	557	Marwat ...	6,771	Bannuchi ...	123
				Ghorezai ...	470

The Bhittannis.

The Bhittannis occupy a tract of hill country some forty miles long by 12 to 16 wide, stretching along our border from the Marwat *tahsil* to the Gúmal valley. Along the northern part of this line, the Bhittannis own little or no land in the plains: to the south they hold a strip of very fertile country, extending from the Takwára, along the skirts of the hills as far as Dabbra. They have a few scattered hamlets in the Nasrán country north of the Takwára, and they are also to be found in considerable numbers in the north-eastern part of the Gúmal valley. To the west the hill country of the Bhittannis is hemmed in by that of the Wazíris. The two tribes are generally more or less at feud; though the Bhittannis, till quite recently, never scrupled to assist Wazíri robbers in their incursions into British territory. The Bhittannis live in small villages, generally hidden away in hollows. Their houses are mud and brush-wood hovels of the poorest description. Sometimes they live in caves hollowed out of the rock. One of their principal places is Jandola, on the road leading up the Tánk *zam* to the Wazíri country. Sarwar Khán had a fort here, the remains of which, lying close to a large graveyard, are still visible, but even here there is nothing in the shape of a town beyond two or three scattered hamlets of the usual mean description; nor is there any great extent of cultivation. The Bhittanni tribe is divided

Their houses and villages.

Jandola.

into three sections: Dhanna, Tatta, and Wraspún. The Dhannas have the best of the hill lands; they own the Ghabbar and most of the Khaisara lands, having acquired the latter by purchase from the Wraspúns. The Tattas hold Sarághar, Jandola and Kot Khirgi. The Wraspúns have Band Wraspún. The lands of the Wraspúns lie to the north, those of the Tattas to the south, and of the Dhannas in the middle. The Dhannas own much less land than the other two sections, and fewer of them are resident in the plains. Besides *mauzah* Tatta, men of this Tatta section own much of the land of the Jatátar villages bordering on the Bhittanni circle to the east and south, from Jator to Dabbra. The Bhittannis of the Gúmal valley too are mostly Tattas, who are the strongest section in British territory. Besides their Tánk lands, the Dhannas also own some lands granted to them a few years ago in the Marwat *tahsíl*, but these are of no great value. The plain Bhittannis live in scattered *kirris* or villages. The Bhittanni lands are almost exclusively held by cultivating proprietors. Tenants and hired labourers are almost unknown. The Bhittanni tribe probably numbers altogether some 8,000 or 9,000 souls. The number of their fighting men, as estimated by themselves, is as follows:—

Chapter III, C.

Tribes and Castes.

Sections of the tribe. Their location in the hills.

Lands held by cultivating proprietors. The numbers of Bhittanni population, hill and plain.

	Hill men.	Plain men.	Total.
Dhannas	1,300	100	1,400
Tattas	900	700	1,600
Wraspúns	300	600	900
Total ...	2,500	1,400	3,900

This is probably a good fourth in excess of their real numbers. The number of Bhittannis resident in the Tánk *tahsíl*, at the time of the Settlement Census, was 2,628 souls.

The Kundis.

The original Kundi country consists of the tract lying along the Soheli stream from the Gandapur country to Mulázai, and between the *sirkari* villages and the Bhittanni range. The Kundis, however, are not a colonising race; they like to collect together in their old villages, and all their eastern lands have been gradually occupied during the last fifty years by Marwat immigrants, who now hold four or five separate villages in proprietary possession. The Kundis are a Pawindah tribe, who settled in the *tahsíl* about the same time as the Daulatkhel. Their original villages are Pai and Amakhel. Drikki was founded afterwards by a leading Kundi, named Drug or Drikki. The Kundis now number, including women and children, rather less than three thousand, and two-thirds of these are collected together in the above named villages.

The Gandapur.

The country of the Gandapurs, which has an area of 462 square miles, occupies the northern portion of the Kuláchí *tahsíl*. It reaches from the Bannu district on the north to the Miánkhel and Zarkánni country on the south. On the west it adjoins the Sulimán range, but the Gandapur boundary reaches only to the foot of the hills, and the tribe has no rights in the country beyond. The tract is intersected by the Lúní, Takwára, and Gúmal streams, all of which take their origin in Tánk.

Chapter III, C.

Tribes and Castes.

Origin of tribe. Their settlement in the Damán.

Originally the Gandapurs were a poor Pawindah tribe, mainly dependent on their flocks, like the present Násars. They lived in the hills east of Kandahár, but were driven out by the Kákars. For some time they led a wandering life, till eventually, about the beginning of the 17th century, they were persuaded to settle at Rori by Khán Zamán, Chief of the Daulatkhel, who wanted their assistance against the Marwats. They soon afterwards established themselves at Lúní, and gradually, by ousting the Dreskhels and the other old inhabitants, they got possession of their present country, from Takwára to the Miánkhel border. The following description of the Gandapurs was given by Mr. Elphinstone in A.D. 1808:—

"The Gandapurs have a hereditary Khán and hereditary Maliks, but their power is very slight, and the tribe leads a lawless life, plundering strangers, stealing from the flocks of the wandering tribes which come into their neighbourhood, and continually quarrelling among themselves. Their weapons on these occasions are sticks of wild olive, so that murders are rare; but when one happens, it entails a deadly feud on the family, as is usual among the Afgháns. Their public affairs are conducted by an assembly of all the heads of families in the tribe; those who cannot attend, sending some of their family to represent them. When they have a war with Sarwar, all disputes are laid aside, a *Chelwashtee* is named, who sends a drummer round each vaillage to proclaim the time and place where the tribe is to assemble in arms, and any man that fails to attend is fined. The Gandapurs are great merchants; fifty or sixty go every year to Khorásan, and four times as many to India; but this circumstance has little effect in civilising them, and they have a degree of rudeness and brutality in their manners that I never saw in any other tribe."

History of the tribe previous to their subjection by the Nawáb of Dera.

The Gandapurs profess to be all descended from one or two original ancestors, but there is no doubt, as in most similar cases, that other tribes and families have been associated with them from time to time, who all claim now to be of the original stock. They are divided into six main divisions or *nallahs*. Most of these *nallahs* have a single generic name, covering all the men of that *nallah*; but there are also joint *nallahs*, in which two altogether distinct sections are combined, each having a generic name of its own. The hereditary chiefship rested at first with the Brahimzai *nallah*, but the Brahimzais having been very much weakened by losses in a fight against the Bábars, the chiefship was transferred some 200 years ago to the Hamranzais, who have retained it ever since. Azád Khán was the first Hamranzai Khán. It was in his time that the Gandapurs seized Takwára from the Dreskhels. Kuláchí was soon afterwards settled by fugitive Baloches from Dera Fateh Khán, from whom it obtained its name. These eventually returned to their own country and Kuláchí became the head town of the Gandapurs.* About the middle of the eighteenth century the Gandapurs were at the height of their prosperity, and founded the towns of Maddi, Kot Atál, Sheru, and others to the south and east. About 1780 A.D., Sarwar Khán commenced his raids against the Gandapurs, and kept the border in

* This account seems to be more probable than another, according to which Kuláchí was an old Baloch town, from which the proprietors (Kuláchí Baloches) were expelled by the Gandapurs, when they first conquered the country. The Kuláchís held the south of Kuláchí. The Makkalwad, and the Pitafis intervened between them and the town of Kuláchí.

History of the tribe previous to their subjection by the Nawáb of Dera.

a perpetual ferment. Still, though the Gandapurs were hardly a match for Sarwar Khán, they managed on the whole, with the occasional assistance of the Miánkhels, to hold their own. In 1813 A.D., however, their plundering proclivities brought on them a more powerful enemy, and Mahomed Khán Sadozaí, Nawáb of Mankera and of Dera, sent a force against them under Diwán Manak Rai and other leaders. By these the Gandapurs were defeated near Maddi. Maddi itself was burnt, and the Gandapurs succeeded in obtaining peace only by agreeing to pay tribute and by the surrender of their border country to the east, containing Haindan, Potah, Yarik and other villages. This tract was lost to the Gandapurs for ever, and now forms part of the Dera Ismail Khán *tahsíl*.

Population. Distribution of cultivation.

The population of the Gandapur tract by the census of 1877, is 23,507. The figures for the censuses of 1855 and 1868 were respectively 30,242 and 25,911. These, however, must include Pawindahs. Of the existing population, 6,858 are Gandapurs. There are very few Baloches, most of the remaining population being made up in equal proportions of Jats and low caste Mahomedans. The Gandapurs are nearly all massed in the towns of Kuláchí, Takwára, Maddi and Lúní, which alone contain nearly 6,000 of them. Two-thirds of the Gandapur proprietors cultivate with their own hands, and Gandapurs, whether proprietors or merely tenants, make up nearly half of the cultivating population of the tract. Of a total of 3,057 cultivators, 789 are proprietors, 400 occupancy tenants, 1,084 tenants-at-will, and 765 *bhaiwals* and *nimwals*, with 19 *Belis*. Only 2,252 acres are held by proprietors in cultivating possession (*khud kasht*). These consist mainly of plots in Takwára and Kuláchí. Most of the cultivating proprietors hold *shamilát* or other lands as tenants. Of the whole cultivated area, nearly two-thirds is held by tenants with rights of occupancy.

The Miánkhels.

The country of the Miánkhels has an area of 256 square miles. It lies between the Gandapur and the Bábar country. The Miánkhels are one of the tribes of Loháni Pawindahs, who settled in the Damán in the sixteenth century. Along with the Daulatkhels, the Miánkhels first settled in Tánk, but soon moved down south to their present quarters, which they took possession of after conquering the Sarwánis and other original inhabitants. They were assisted in this by the Bakhtiyár tribe, to whom they gave a share in the lands acquired. The Bakhtiyárs are now completely incorporated with the Miánkhels, and form one of their main sections. The Miánkhels never completely gave up their Pawindah life, and, while a portion of the tribe is settled at Drában and Musazai, the greater number of them still trade as before between India and Khorasán. The Miánkhels are the richest of all the Pawindahs, and deal in the more costly descriptions of merchandise. The trading and land-holding Miánkhels do not form altogether distinct classes. Now and then a leading *zamindár* takes an excursion to Kábul or Bukhárá. In the same way many of the trading Miánkhels have proprietary rights in the Damán, where their lands are looked after during their absence by relations.

Their first settlement in the Damán.

Character of the tribe.

The Miánkhels are a peaceable tribe, they are good looking, often with ruddy complexions. They dress better and live better than most of the Pawindah and Damán tribes, and are altogether more civilised. They seldom take military service.

Chapter III, C.

Tribes and Castes.

Divided into the men of Drában and of Musazai.

The plain Miánkhels are divided into the Miánkhels of Drában and those of Musazai. The bulk of the tribe lives at Drában, and owns rather more than three-fourths of the whole Miánkhel country. The Musazais live in the town of that name and own the south-west portion of the tract. There are also some common lands of trifling extent held jointly by the Miánkhels both of Drában and Musazai.

Position of the tribe under native rule.

The Miánkhels were for long semi-independent. They were engaged in constant hostilities with the Gandapurs on the north and the Bábars on the south. They probably paid dues of sorts to the Kábul kings, but their nature and amount is uncertain. Nawáb Mahomed Khán treated them much as he did the Gandapurs. He seized a considerable portion of their border lands to the east and made them pay a tribute at first of Rs. 11,000; but which was afterwards raised to Rs. 18,000. The collection of this tribute was always a matter of difficulty.

The position of the Chief of the Miánkhel tribe.

The Miánkhels like the Daulatkhels had in old days a hereditary *khán*; but he possessed but little power. Umr Khán, who was their Chief at the time of Mr. Elphinstone's embassy, tried to imitate Sarwar Khán of Tánk, but unsuccessfully. He removed, therefore, from Drában to Gandi Umr Khán, an outlying town, which he founded, and where his son, Azim Khán, still lives.

Division of the country into *mauzahs*.

The Miánkhel country is divided into two portions, held respectively by the men of Drában and Musazai. Each of these is divided into a number of district *mauzahs*. The Miánkhels cultivate but little themselves, the business of agriculture being left principally to their Jat tenants. With a few exceptions they live only in the towns of Drában and Musazai. Azim Khán, the Chief, lives at Gandi Umar Khán, and here and there a Miánkhel headman may be found in some other of the outlying villages. These latter are, as a rule, occupied entirely by Jat and Baloch ryots. In old days the Shiránis who occupy the adjoining hills were a great thorn in the side of the Miánkhels. Even the streets of Drában were not safe from their attacks; and all the border villages paid a fourteenth of their crops as black-mail to these pests of the frontier. The Shiránis have now quieted down, though the peace of Drában is still occasionally broken by a robbery or midnight murder.

The Bábars.

The country occupied by the Bábars forms a compact block, with an area of 180 square miles. On the north it is bounded by the lands of the Miánkhels. In physical features it is similar to the Miánkhel circle. The Bábars are a small tribe allied to the Shiránis. A branch of the Bábars live in the hill country beyond the Sulimán range, but these have little or no connection with the plain Bábars.

The hill and plain Bábars. Numbers of the plain Bábars.

The plain Bábars number about a thousand souls, nearly all of whom reside in the central town of Chaudwán. As with the Miánkhels, the outlying villages are occupied by Jat and Baloch ryots. The Bábars are a civilised tribe. Many of them can read and write.

Their Pawindah trade.

A few of them join in the Pawindah trade with Khorasán; some seven or eight accompany the Miánkhel *Kafilas* to Bukhára, and about an equal number go with the Násars to Kandahár. The value of their Bokhára trade is estimated at one and a half lakhs, and of the Kandahár trade at about Rs. 7,000 or Rs. 8,000. Great quantities of shoes are made at Chaudwán for export to Afghánistán.

History of the tribe.

The Bábars are said to have settled in these parts about the beginning of

Chapter III, C.
Tribes and Castes.
History of the tribe.

the 17th century. Núr Mahomed Bábar was in high Government employ with the title of *Amin-ul-mulk* under Ahmad Sháh, Abdalli, and it was in his time that the boundaries of the Bábars with the neighbouring tribes were first definitely fixed. The disputes of the Bábars with the Ushteránas will be mentioned in the account of the latter tribe. Their boundary to the north with the Miánkhels of Musázai has always been a source of trouble. In pre-annexation days the Musázais and the Bábars were always fighting. The Bábars are very democratic. There has never been any recognised Chief, nor is there at present any man of leading position in the tribe. The Bábar tribe is divided into two main sections, Mahsands and Ghorakhels. Like the Miánkhels and Gandapurs they seldom cultivate with their own hands. They numbered some 1,500 souls at the Settlement Census.

Democratic character of the tribe.

The Ushteránas.

The Ushteránas are a Pathán tribe allied to the Gandapurs. Till about a century ago they were all pastoral. Owing, however, to a quarrel with the Musakhels, their annual migrations were interfered with, and they were reduced to betake themselves to tillage for subsistence. The Ushteránas, unlike the Miánkhels and Bábars, own a large tract of hill country adjoining their lands in the plains. Here many of them still live as shepherds. Most of the Ushteránas live in villages beyond the border just inside the Khui Wuch and Khui Pewar Passes. From these they cultivate the lands immediately under the hills. Mr. Tucker estimates the total numbers of the tribe at about 5,000 souls, and these, where every man of suitable age carries arms, can furnish perhaps a thousand fighting men. About a fourth of the tribe live in the plains. Their head-quarters are at Kirri Shamozai and Mangal, where they form the bulk of the population, but a few Ushteránas are to be found in most of the plain villages of the Ushterána country, as well as in Drában, Chaudwán, Vahoa and other border towns. The proportion of Ushteránas that cultivate with their own hands is much larger than that of Miánkhels or Bábars. They are a fine manly race, and a good many serve in our army and police. They are a well behaved tribe, and have never given any trouble to the British Government. A considerable body of Ushteránas served with credit under Sir H. Edwardes through the Multán campaign. A few of the Ushteránas trade to Khorásán. They join the Miánkhel and Nasar caravans. The number of traders is between thirty and forty, and the value of their trade either way is estimated at about a *lakh* or a *lakh*-and-a-quarter of rupees.

Their numbers. Character of the tribe.

Their trade.

Feud with the Kasránis.

The Ushteránas used to have a bitter feud with the Kasránis, who occupy the country immediately to their south. Their constant fights are described by Sir H. Edwardes in his "Year on the Frontier." The quarrel has now practically died out. The two tribes have long been at peace, and their boundaries, which were the source of so much bitter feeling in 1847, have now been surveyed and settled without any dispute. The great enemies of the Ushteránas are at present the Bozdárs who live in the hills behind Sanghar. The Bozdárs are great thieves, and their plundering propensities find vent in raids on the Ushteránas, which are answered by counter raids against the Bozdárs. In the course of these quarrels there is often a good deal

Feud with the Bozdárs.

Chapter III, C.

Tribes and Castes.

Feud with the Bozdárs.

of blood-letting. The Ushteránas are good swordsmen and marksmen, and though less numerous, would be quite a match for the Bozdárs, if the whole tribe could act together; but many of them now live in British territory, and the constant aim of our officers is to prevent them as our subjects from taking part in the fights that go on beyond the border. The hill Ushteránas have therefore to meet the Bozdárs alone, and are, in consequence, to some extent at a disadvantage. The hill country of the Ushteránas consists of bare stoney hills and arid valleys lying to the east of the main Sulimán range. The crest of the range is held by the Musakhels and Zmarries, and the Ushteránas are thus restricted to the outer hills. Their plain country is a compact block of about thirteen miles by ten, and resembles in character the southern portion of the Bábar country. The hill streams, though furnishing a little spring water for drinking purposes inside the passes, dry up before reaching the plains, and there is in consequence no *kálapání* cultivation. The people get their drinking water from *kacha* tanks, or from shallow pits sunk in the bed of the Rammak *nallah*. The principal villages are Kirri Shamuzai, where there is a bungalow, and Gurwáli where there is a small fort and militia post and a well of very undrinkable water.

Character of the Ushterána country.

Towns.

History of the tribe. Their settlement in the Damán.

The Ushteránas commenced to take possession of their plain lands about a hundred and twenty years ago, in the time of Ahmad Sháh. Mr. Elphinstone says that they conquered them from the Baloches of Damán, but though these may have had some sort of claim to the country, as included within the original boundaries of their *hads*, still it seems improbable that they actually occupied it. The present Baloch inhabitants were brought in by a subsequent immigration, and when the Ushteránas first came the tract must have been almost entirely waste. The Ushteránas at first held only the lands south of the Rammak *nallah*. The northern portion of their present *had* was subsequently acquired after a war with the Bábars, to whom it originally belonged. The village of Mangal, which was founded by a Bábar, marks the limit of the old Bábar *had* to the south. But after a defeat on the Chaudwán *zam* the Bábars gave up to the Ushteránas the country south of the Shiran *nallah*, which still forms the boundary between the two tribes. The Ushteránas were first independent, but about A. D. 1813, Nawáb Mahomed Khán sent Diwán Mának Rai with a force against them. The Ushteránas were defeated, and made to pay a tenth of their produce as tribute to the Nawáb. The Diwán, moreover, plundered them thoroughly. Before this time there were many rich merchants among the Ushteránas, but they were now reduced to utter poverty, from which they have never since entirely recovered. The Diwán is said to have gained a *lakh*-and-a-half of loot. "May Diwán Mának Rai catch you" is still a common form of curse in these parts.

Lands north of the Rammak won from the Babars.

Ushteránas under native rule.

History of the Khetráns.

The Khetráns are by origin a Pathán tribe, but resemble the Baloches* in manners and appearance. They are said to have settled in these parts about 300 years ago, but they gave shelter to some criminal, in return for which the Emperor Akbar sent a force against them. Many of the Khetráns were slain, and the tribe was in a

* This is Mr. Tucker's account. But see the Census Report of 1881.—EDITOR.

Chapter III, — Tribes and Castes.

Their possession this district.

great measure broken up. The majority migrated to the hill country west of Dera Gházi Khán, where they still occupy the Bárkhán and other valleys. The Vahoa Khetráns are the descendants of those who remained in the Damán. They occupy the country round Vahoa from Daulatwála to the Dera Gházi Khán border. They own very little land inside the hills, and the adjoining passes are held by the Kasránis with whom the Khetráns have been long at feud, though the two tribes are restrained by fear of the British Government from open war. The Vahoa Khetráns number 1,361 souls. They are most numerous in Vahoa and Litra, but there are also many Khetráns in Kotáni and Jalluwáli. The Vahoa Khetráns are of but little political importance. Kaura Khán is the present chief.

Their numbers.

The Baloches.

The Baloches are a Pathán tribe allied to the Lodis, and are supposed to have been among the earliest settlers in the Damán.* Their head-quarters are at Paniála, where nearly the whole tribe resides, and there is a considerable settlement of them at Saidúwáli. The lower portion of the Lárgí valley, and all the southern and western portions of the Paniála circle belong to the Baloches, whose *had* extends as far as the Gandapur border. The Baloches are altogether 1,750 in number, and form about a third of the whole population of the tract.

Pathán Tribes of the Khasor Range.

The tribes of the Khasor Range are the Khasors, the Umarkhels and Mallikhels. Their origin is uncertain; they probably came in with the Lodi tribes, but are not considered to be pure Patháns. Among these, the Khasor tribe takes the lead. This tribe has for the last 20 years been at feud with the Baloches of Paniála and with the Marwats for the proprietorship of the Lárgí valley. While the Baloches and Khasors were fighting in the Courts, the Marwats took cultivating possession, and now hold nearly the whole valley in *adna malkiyat.* The village of Rahmanikhel, in the centre of the valley, is occupied by a section of the Khasors opposed to the main body of the tribe. The Khasors have been awarded the right to *malikána* in this village and also in Sherú, which is occupied mainly by Marwats. Latterly the Khasors have commenced cultivating in the Lárgí valley, but the bulk of their cultivated lands are in the Kachi, or inside the hills. The Khasors number 895 souls. The area of their *had* is 27,199 acres. The Umarkhels and Mallikhels are weaker tribes, who live to the north of the Khasors. They own a portion of the Kachi and the adjoining section of the hills. They have a little land in this Lárgí valley, but of little value. The Umarkhels number 485 souls. The Mallikhels number 430 souls. The total number of Marwats residing in the Dera Ismail Khán district is about 5,000; of these some 2,000 live in the Paniála circle, 1,000 in the Kundi circle, and the remainder in Mulázai. The Paniála and Kundi Marwats generally hold their lands in *adna malkiyat,* subject to the payment of *malikána* to the Baloches and Kundis.

The Khasors.

The Umarkhels and Mallikhels.

The Marwats.

Independent tribes along the border.

In a general account of the district, a brief notice of the independent tribes along our border will not be out of place. The Bhittannis, who can hardly be considered an independent tribe, have been already described. The Mahsúd-Wazíris occupy the higher ranges behind the Bhittanni country down to the Gúmal Pass. The

* Compare the Census Report of 1881.—Editor.

Chapter III, C.

Tribes and Castes.

Independent tribes along the border.

Shiránis occupy the hills behind Drában and Chaudwán, including the Takht Sulimán. Below these the low hills are held by the Ushteránas and the higher ranges behind by the Musakhels. South of the Ushteránas to the borders of the Dera Gházi Khán district, the hills are held by Kasráni Baloches. These tribes, and our political relations with them, are briefly noticed in Section B of Chapter V.

The Pawindahs. Their origin.

The name Pawindah in the Deraját is applied to all those migratory Pathán tribes who come down to British territory at the beginning of the cold weather, returning as summer approaches to the high lands of Afghánistán. From time immemorial, the Pawindahs have traded between India and Khorásán. They bring down long strings of camels laden with the goods of Bukhára and Kandahár, and carry back in exchange the products of Hindustán and the manufactures of England. Many of the poorer Pawindahs, instead of trading, engage in the local carrying trade of the Deraját, while others subsist on the profits which they derive from their flocks and herds. The Pawindahs may be roughly divided into three classes:—

Their division into *kirri*, *kafila* and *chharra* Pawindahs.

(1). Those who bring their families and establish themselves in fixed camping grounds known as *kirris* (camp villages), a portion perhaps going off to trade.

(2). Those who come down with caravans (*kafilas*), but without their families, and who have no fixed camping grounds.

(3). Those who have no belongings and come down as labourers. These latter are known by the name of *chharra* folk. They wander about, sometimes in gangs, sometimes by twos and threes, through the towns and villages of the Deraját. They are ready for rough work of any sort; such as stone breaking, road making, clearing jungle (*butimári*), and any sort of job where energy and strength are more necessary than professional skill. They are industrious and economical, saving all that they earn to take back with them to Afghánistán, and subsisting while here mainly on what they gain by begging in the evenings after the day's work is over.

Passes by which they enter the district.

Their numbers and customs.

The mass of the Pawindahs enter the district by the Gúmal Pass. Most of the trading Pawindahs take this route; but a certain number, mostly sheepowners, prefer the branch road that goes by the Zao Pass and debouches at Zirkánni. The total number of Pawindahs entering the district, according to an enumeration made at the mouths of the passes during the cold weather of 1877-78, amounted to 76,403. Of these the detail is as follows:—

Men		35,439
Women		9,128
Children	Boys	25,422
	Girls	6,414
Total		76,403

The number of men given is probably fairly correct. The figures for women and children are not so reliable. Another enumeration for 1879 gives the number of fighting men belonging to *kirris* (*i.e.*, those who bring their families) at 14,133. Allowing an average of two women and children to each man, the total number of *kirri*

Their numbers and customs.

folk should be 42,399. The number of the *kafila* and *chharra* folk is given at 15,300 fighting men, which would raise the total number to 57,699 of whom 29,433 are fighting men. In the cold weather of 1880-81 it was found that 49,392 Pawindahs entered the district, of whom 32,219 were males. The numbers of the *kirri* folk remain tolerably constant, but the number of *chharras* is liable to great fluctuations; seasons of scarcity driving down large numbers of men who in ordinary years remain at their homes. The people of each Pawindah *kirri* have a fixed camping-ground of their own, which they seek as soon as they arrive in the plains, and where they pitch their tents for the season. The same camping-ground is resorted to year after year, and though a *kirri* may for special reasons move to a new location, yet such changes are rare. The women, children and arms are left in the *kirri*. Two-thirds of the men also generally remain behind while the remaining third go off with the laden camels and merchandise to Hindustán. Although the Pawindahs appreciate the railway, and such as wish to be early in the market use it largely, the bulk of them still adhere to their old practice, and take their camels to Delhi, Cawnpore, Benares and even to Patna. For an account of the Pawindahs' trade see below Chapter IV.

The leading Pawindah tribe.

The leading Pawindah tribes are the Násars, Sulimánkhels, Kharotis, Miánkhels, and Dautanis. Tribes of less importance are the Niazis, Mallakhels, Mithis, Kúndis, Tarakkis, Tokhis and Andars.

The Násars.

The Násars are the least settled of all these tribes. They have no country of their own. They winter in the Deraját and summer in the Ghilzai country. They pay Rs. 3,000 *(nandrámi)* to the Turán Ghilzais for the right of grazing in their country. The Násars live principally by their herds and flocks. They own about 33,000 camels and some 130,000 sheep and goats, their wealth consisting mainly in their herds and flocks. Their *kirris* are scattered along the skirts of the hills from the Zarwanni Pass in the Gúmal valley to Kot Tagga below Chaudwán. They probably number, with their women and children, 20,000. They are divided into a number of important sections, but the more popular division of the Násars is into camel-folk, ox and ass-folk and sheep-folk. Of the camel-folk or *Ushwals*, the poor ones come down first. They engage principally as carriers, taking goods to and from Bannu. They bring salt from the Kohát mines, *Multáni matti* from the hills, and gram from Marwat. They are also much employed in cutting and selling fuel. The well-to-do men come later, and generally bring merchandise, grapes, almonds and madder. The *kirris* of the camel-folk are usually situated away from the hills, at Saggu Iriniman, Paniála, Pota, and in the Kahiri *iláqua*. The ox and ass-folk *(Ghwayewáls* and *Kharwáls)* own only oxen and donkeys. They are generally engaged in doing jobs, carrying earth, bricks, &c., in the towns. They have no *kirris* of their own. They arrive at the end of September, and return about the beginning of April. The sheep-folk *(Goshfandwáls)* arrive during October, and return about the end of April. They occupy the country along the foot of the hills. Some of them encamp at Paniála, but these generally take their flocks for part of the season into Bhakkar Thal. The Násars are for the most part short, sturdy men. On the whole they are a well-behaved tribe, though a little inclined to be overbearing

Chapter III, C.

Tribes and Castes.

The Násars.

in their treatment of the villagers in whose neighbourhood they encamp. Their cattle not unfrequently trespass on to the cultivated fields, and attempts on the part of the proprietors to seize and impound them are sometimes opposed by force. They are a rough and ready lot, who would probably, but for the advent of British rule, have treated the Miánkhels and other tribes who have been enervated by long residence in the plains much as the forefathers of these latter treated the Súris and the Pabbis, driving them out and appropriating their lands.

The Karotis.

The Kharotis are a tribe occupying the hills near the sources of the Gúmal and the district of Arghún to the west of the Sulimánkhel country. They generally arrive in the plains towards the end of November and depart in May. They have 16 *kirris*. These are located near Tánk, Mulázai and Pahárpur. They are a poor tribe, and have been nearly ruined by a long and unequal contest with the Sulimánkhels. This feud, though allowed to rest during their stay in Hindustán, breaks out afresh as soon as they re-enter the hills; though attempts have latterly been made by the Deputy Commissioner with some success to bring the two tribes to terms. Most of the Kharotis engage as labourers and carriers like the Násars. A large proportion of them are *chharra* folk. Some are merchants, and trade in dried fruits and madder. The Kharotis own four or five thousand camels, which they bring down with them to the plains. They leave their flocks in their own country.

The Sulimánkhels.

The Sulimánkhels are the most numerous and powerful of all the Pawindahs, the name covering not only the Sulimánkhels proper, but a number of allied clans all belonging to the great Ghilzai tribe. The Sulimánkhels occupy a great extent of country stretching from Pishin and Khelat-i-Ghilzai nearly as far as Ja'álábád, though those of them who come down into British territory reside for the most part in the hills lying east of Ghazni. The number of these probably averages about 12,000. Most of them are *chharra* folk, and they own altogether only about 4,000 camels. They bring but little merchandise with them, but great numbers of them go down country, especially to Calcutta, where they act as go-betweens or *daláls*, buying goods from the merchants there and selling them to other Pawindahs. They bring back their profits for the most part in cash. Those who stop in the district work as labourers. They generally come and go about the same time as the Kharotis, but a few days before or after, on account of the feud already mentioned. The Sulimánkhels are fine strong men. They have the character of being rather a set of rascals, though on the whole they behave themselves very fairly while in British territory. They have nine *kirris* located at Amákhel, Mulázai and in the neighbourhood of Tánk and Kuláchí; but the population attached to them is not a third of the whole number of Sulimánkhels who enter the district. One of these *kirris* has now disappeared, the men belonging to it having been nearly all killed in a fight between them and our troops during the suppression of the late disturbances in Tánk (January 1879).

The Miánkhels.

The Miánkhels are the richest of the Pawindahs. Most of the valuable trade with Bokhára is in their hands. Their *kirris* are situated near Drában and Musazai, at Kat Malana and Shalu, and

Chapter III, C

Tribes and Castes.

The Miánkhels.

in the Miran *ilàqua*. They have 14 *kirris* in all, and number about 4,500 men. They own from 4,000 to 5,000 camels. They are closely related to the plain Miánkhels already described at pages 71-72. During the summer their *kirris* are stationed in the hills near Panah and Karabágh. They generally arrive here in November, and leave in May. The Dautanis inhabit the Wáno valley and the country between the Wazíri hills and the Gúmal. Their lands are comparatively fertile, growing rice and cereals. They are on good terms with the Wazíris. They are a small tribe numbering only some 700 fighting men. They are well-to-do, and carry on a profitable trade with Bukhára. They bring down *posteens*, *chakmas*, and *charas*. They have three *kirris* in our territory, near Katmalana and in the Kahiri *ilàqua*. About a third of them are *kafila* folk and have no *kirris*. They own about 3,500 camels. They leave their flocks behind in the hills. They come and go along with the Miánkhels, though forming separate caravans.

The Dautanis.

The Niázis.

The Niázis number only some 400 men. They have three *kirris* at Mandra and in the Kahiri *ilàqua*. They trade to Kandahár, bringing down dried fruits and madder. They have some 3,000 camels, but no flocks. The Miánis are allied to the plain Miánis of the Gúmal valley, near whom they reside during the winter. They number some 400 men. They have four *kirris* and own about 800 camels and some 8,000 sheep and goats. The Mithis are another small tribe. They have three *kirris* in the Pahárpur *ilàqua*. They number some 300 men, and own about 1,250 camels. The Mallakhels, Kundis, Zumranis and Ghurannis are small tribes, not requiring separate mention, whose *kirris* are scattered about the Pahárpur *ilàqua*. They number some 600 men in all, and own some 350 camels. The Mallakhels also own some 3,500 sheep. The Tarakkis, Tokhis, Andars and Daulatzais are all Ghilzai clans, occupying tracts near Ghazni and Khelat-i-Ghilzai. Those of them who visit this district are *kafila* folk and leave their families behind. Between them they number some 6,000 fighting men, and own about 11,000 camels.

The Miánis.

The Mithis.

Other tribes.

Tribes of *kafila* Pawindahs.

Order in which they visit the plains.

The different Pawindah tribes are sometimes supposed to come down to the plains in regular order. Násars, Sulimánkhels, Kharotis and Miánkhels,—and at one time this may have been the case. There is now, however, no fixed rule. In 1878-79, for instance, the Miánkhels came first and the Násars last. The statement on the next page shows the numbers of the different tribes and the cattle owned by each in tabular form as ascertained by the enumeration of 1877-78 and 1878-79 :—

Chapter III, C.

Tribes and Castes.

Census of Pawindah tribes.

STATEMENT SHOWING THE NUMBERS OF THE DIFFERENT PAWINDAH TRIBES, AND THE CATTLE OWNED BY THEM.

Name of Tribe.	By enumeration of 1877-78.			By enumeration of 1878-79.													
				Kirri Pawindahs.							Kafila and Chharra Pawindahs.				Total.	
							Arms.					Arms.				
	Men.	Women and Children.	Total.	No. of *kirris*.	No. of households.	No. of fighting men.	Guns.	Swords.	No. of Camels.	No. of Sheep and Goats.	No. of fighting men.	Guns.	Swords.	No. of Camels.	Estimated total including women and children.	Total Camels.
Nasars ..	8868	7595	16463	47	3558	7376	4705	5980	32843	131755	..	..	..	..	22128	32843
Kharotis ..	5145	3801	8946	16	870	1710	980	1180	4171	..	..	..	..	..	5130	4171
Sulimankhels	6250	17546	23796	9	665	1220	515	650	3713	33270	8000	4000	6000	2100	11660	5813
Miankhels ..	3400	2596	5996	14	740	1460	945	1170	4291	..	..	..	..	..	4380	4291
Dautanis ..	3511	2209	5720	3	270	500	380	460	1857	..	200	100	150	1500	1700	3357
Niazis ..	535	524	1059	3	195	380	202	260	2752	..	..	..	..	..	1140	2752
Mianis ..	1000	790	1790	4	170	390	190	270	760	7600	..	..	..	..	1170	760
Mitthis ..	Included in Miscellaneous.			3	145	295	114	194	1252	..	..	..	..	..	885	1252
Mallakhels ..	1440	1389	2829	3	120	212	85	105	955	3300	300	150	200	1500	936	2455
Kundis ..	300	299	599	2	110	200	110	140	1900	..	..	..	..	..	600	1900
Tarakkis ..	Included in Miscellaneous.				..	..	..	..	..	..	3000	1500	2000	5500	3000	5500
Tokhis ..					..	..	..	..	..	..	1500	500	800	2500	1500	2500
Andars ..					..	..	..	..	..	..	1000	200	500	1100	1000	1100
Daulatzais,					..	..	..	..	..	..	500	100	200	2300	500	2300
Miscellaneous	4990	4215	9205	4	212	390	250	320	2582	12000	800	200	400	4000	1970	6582
TOTAL ..	35439	40964	76403	108	7055	14133	8476	10729	57076	187925	15300	6750	10250	20500	57699	77576

The Pawindahs that entered the district in the cold weather of 1880-81 were enumerated with special care in connection with the recent census. The following figures show the chief tribes and total numbers :—

Tribes.	Class.	Males.	Females.	Total.
Ghilzai	Kharotí	4,197	2,230	6,427
	Násir	7,824	6,239	14,063
	Sulimánkhel	8,734	3,292	12,026
	Andar	1,271	215	1,486
	Total Ghilzaí ...	23,020	12,321	35,341
Loháni	Niázi	1,009	440	1,449
	Dautani	1,017	613	1,630
	Míánkhel	2,051	1,008	3,059
	Total Loháni ...	4,799	2,543	7,342
Shiráni	Miáni	799	518	1,317
Saiyad		1,618	894	2,512
	Total Pawindahs ...	32,219	17,173	49,392

SECTION D.—VILLAGE COMMUNITIES AND TENURES.

General and Statistical.

Tenures.

The history of the colonisation of the district by its various tribes, and of their subsequent contests, which has been sketched in Chapter II will have prepared the reader to find great diversity of land tenure in Dera Ismail Khán. But it cannot have prepared him for the extraordinary variety and intricacy which actually does exist. We have the tribe settled in cultivating occupation of its tribal territory; we have it dominant in a tract cultivated by a subject population with either proprietary or occupancy rights, over whom the overlords exercise manorial rights; we have independent cultivators, whether members of the tribe, villeins, or strangers, men who have expended money or labour in bringing land under cultivation; middlemen, capitalists, and farmers and assignees of Government revenue. In some cases the provincial Government, in others the independent tribe, levied the revenue; while a powerful chief not seldom established his claim to a share. In short, the district is a perfect microcosm of the Indian revenue system. Each tribe has its own peculiar tenure and division of rights in land and of liability for revenue; the minor incidents of each form of tenure vary from tribe to tribe and from tract to tract; the several tenures overlap one another in the most curious manner; while parts of the same village, may be held on one tenure and other parts on another. The subject is treated in the greatest possible detail in Mr. Tucker's Settlement Report. The whole discussion is most interesting and instructive; but it occupies 124 pages of print! It will be sufficient here to re-produce such portions of it as treat of the more general features of the tenures of the district; and to render the description intelligible it will be necessary first to notice briefly the method adopted for the division of the produce of land.

Rights in water.

In this district water is almost as valuable as land: and the tenures on which the two are held are almost equally complicated. Some notice of the water-tenures will be found with the discussion of the land tenures in this chapter, and a detailed description of irrigation rights will be found in Mr. Tucker's Settlement Report.

Village tenures.

Table No. XV shows the number of villages held in the various forms of tenure, as returned in quinquennial Table No. XXXIII of the Administration Report for 1878-79. But the accuracy of the figures is more than doubtful. Even in ordinary districts, it is in many cases simply impossible to class a village satisfactorily under any one of the recognised tenures; the primary division of rights between the main sub-divisions of the village following one form, while the interior distribution among the several proprietors of each of these sub-divisions follow another form, which itself often varies from one sub-division to another. And here the difficulty is greater than usual. The following figures show the village tenures as classified by Mr. Tucker at the recent Settlement:—

Chapter III, D.

Village Communities and Tenures.

Village Tenures.

Number.	Name of *Tahsil.*	NATURE OF TENURE. *Zamindári.* Landlord.	Communal.	*Pattidári.*	*Bhayachára.*	Mixed *Pattidári* and *Bhayachára.*	Total Number of estates.
1	Dera Ismail Khán ...	7	23	13	229	3	275
2	Tánk	9	1	...	72	1	83
3	Kuláchí	6	9	1	99	1	116
4	Bhakkar	...	...	...	195	...	195
5	Leiah	...	12	2	100	...	114
	Total	22	45	16	695	5	783

NOTE.—In villages where there are two classes of proprietors, superior and inferior, the tenure of that class with which the estate has been settled has been shown in this statement.

Statistics of proprietary tenures.

Table No. XV shows the number of proprietors or shareholders, and the gross area held in property under each of the main forms of tenure; and also gives details for large estates and for Government grants and similar tenures. The figures are taken from the quinquennial table prepared for the Administration Report of 1878-79. But here again it is more than doubtful how far the figures can be accepted as accurate. The table on the opposite page shows the distribution of the *resident* population (excluding cantonments) by proprietary and cultivating tenures as ascertained at the Settlement Census of 1876-77; while the figures below show the similar distribution of cultivated area at the recent Settlement. The tenures themselves are described more fully in the following pages:—

STATEMENT SHOWING DISTRIBUTION OF CULTIVATION BETWEEN PROPRIETORS AND TENANTS.

1	2	3		4		5		6		7	
Number.	Name of *Tahsil.*	Superior proprietors.		Inferior proprietors.		Occupancy tenants.		Tenants-at-will.		Total.	
		No.	Area.	No.	Area.	No.	Area.	No.	Area.	No.	Area.
1	D. I. Khan	10,716	106,622	10,890	105,432	1,994	24,070	3,508	86,309	27,108	272,433
2	Tank ..	2,578	63,201	784	21,801	604	9,949	738	20,712	4,704	115,663
3	Kulachi ..	6,301	93,220	1,504	22,209	2,828	70,094	3,395	113,604	14,028	299,127
4	Bhakkar ..	4,962	46,008	11,833	62,704	952	11,424	859	7,465	18,106	127,601
5	Leiah ..	3,284	82,403	12,243	79,571	3,288	15,752	3,259	14,814	22,074	142,540
	Total ..	27,841	341,454	35,754	291,717	9,668	131,289	11,759	192,904	86,020	957,364

NOTE.—The area shown in this statement is cultivated and fallow up to three years for all the *tahsils* except Dera Ismail Khan, where fallow up to 10 years for the Daman circles has been included. In the Bhakkar *tahsil* 757 *mafi* acres are included.

The Mulazai Vilazai villages are excluded from this Statement.

Chapter III, D.

Village Communities and Tenures.

Statistics of proprietary tenures.

STATEMENT SHOWING DETAIL OF POPULATION WITH CULTIVATING OCCUPATIONS AND TENURES (SETTLEMENT CENSUS 1876-77).

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
							DETAIL OF PROPRIETORS AND CULTIVATORS.															
							Ala khud adna.		*Ala se adna.*		*Mahz adna.*		*Occupancy tenants.*			*Associated cultivators.*				*Total.*		
Number.	Name of *Tahsil.*	Total population.	Males above 15 years of age.	Males engaged in cultivation.	Number of ploughs.	Number of plough oxen.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Cultivators.	Non-cultivators.	Tenants-at-will.	*Bhatwáls.*	*Nimwáls.*	*Punwáls.*	*Belis* (Farm servants).	Cultivators.	Non-cultivators.	Total.
1	D. I. Khán	84,537	26,373	11,115	10,339	19,259	2,439	572	1,444	278	4,289	809	540	194	1,130	1,052	192	...	29	11,115	1,853	12,968
2	Tánk ...	26,914	8,208	4,121	3,522	7,197	1,537	725	74	65	869	282	312	128	639	390	400	32	53	4,306	1,200	5,506
3	Kuláchí ...	61,368	19,418	7,476	6,967	14,499	1,925	1,877	82	60	502	286	1,042	343	2,788	1,227	376	5	51	7,998	2,566	10,564
4	Bhakkar ...	100,083	33,728	15,276	15,276	30,552	2,614	1,151	1,021	176	8,514	2,819	903	49	859	613	...	...	752	15,276	4,195	19,471
5	Leiah ...	88,966	30,432	13,364	12,887	25,887	804	301	630	279	6,002	3,210	879	210	1,502	251	...	...	3,296	13,364	4,000	17,364
	Total ...	361,868	118,159	51,352	48,991	97,394	9,319	4,626	3,251	858	20,176	7,406	3,676	924	6,918	3,533	968	37	4,181	52,059	13,814	65,873

Chapter III, D.

Village Communities and Tenures.

Proportion of the cultivating classes possessing permanent rights.

Proportion of agriculturists in the rural population.

Classification of agriculturists.

It will be seen that of the total number of cultivators more than two-thirds have proprietary or occupancy rights in the land. The agriculturists make up altogether some 70 per cent. of the rural population. Of the remaining population, about 25 per cent. consist of herdsmen, handicraftsmen, *kamìns*, &c., and about 5 per cent. of shop-keepers. The following statement shows the numbers of the different classes possessing permanent rights in land :—

POSSESSING PERMANENT RIGHTS IN THE LAND.

	Cultivating.	Non-Cultivating.	Total.
Ordinary Proprietors (*ala khud adna*) ...	9,319	4,626	13,945
Superior Proprietors (*ala se adna*) ...	3,251	858	4,109
Inferior Proprietors (*mahaz adna*) ...	20,176	7,406	27,582
Occupancy tenants ...	3,676	924	4,600
Total ...	36,422	13,814	50,236

The remaining agricultural population is graded as follows:—

TENANTS-AT-WILL AND LABOURERS.

Tenants-at-will		6,918	
Associated cultivators ...	*Bhàiwàls*...	3,533	The *Bhàiwàl* brings his own oxen.
	Nimwàls...	968	The *Nimwàls* and *Panwàls* work with oxen supplied by the occupier of the land.
	Panwàls ...	37	
Farm servants (*belis*) ...		4,181	
Total ...		15,637	

Nearly half the tenants-at-will belong to the Kuláchí *tahsìl*. The bulk of the *Bhàiwàls* and all the *Nimwàls* are found trans-Indus. *Belis*, or farm labourers, getting fixed wages in cash or kind, are numerous in the Leiah *tahsìl*. Hardly any are to be found in the Damán, where labourers are nearly always paid by being given a share of the crop.

Batai system under the Sikhs.

Division of the crop into *tallah*, *khirman*, *mahsul*, and *rehkam*. Cesses paid from these.

The bulk of the land revenue under the Sikh Government was taken in kind under the system known as *batai* or *bhaoli*. As this system is still to a great extent in force in the trans-Indus *tahsíls*, it will be necessary to describe it at length. When the grain to be divided has been threshed and cleaned, a small portion is set aside in a separate heap under the name of *tallah*, or common heap. The remainder is known as the *khirman*. The *khirman* is divided into the *mahsul* or Government share, and the *rehkam* or cultivator's share. In river villages the *mahsul* is generally from a fourth to a sixth of the *khirman*. In hill torrent villages the share is often as high as two-fifths. In the *kàlàpànì* tracts of the Tánk *tahsìl* it is as much as a half. From the *tallah* are met all items paid by the Government and cultivator jointly. These consist for the most part of the dues taken by the *karawa* or watchman, the *dumbir* or weighman, the *ponah* or chaff-sifter, &c., and are generally known as the greater *kamiana*. The ordinary *kamiana*, such as the dues paid to the carpenter, smith and other village servants, are sometimes paid from the *tallah* or common heap, but more generally from the *rehkam*. The *lambardàri*

cess, the local rates cess, and other *siwai* items, are also as a rule paid from the *rehkam*.

Extra revenue items.

Besides the *mahsúl*, the Government used to take *tikk*, and a variety of smaller cesses, all of which in the trans-Indus *tahsíls* have been continued down to the present day.

Rents taken from sub-tenants.

Payments, such as the rent-share taken from sub-tenants, which are based on the amount of the *rehkam*, and not on that of the whole *khirman*, are not calculated in *pai-path* fashion. They are generally a specific share of the *rehkam* itself, *viz.*, a fifth or a tenth as the case may be; and again it is necessary to ascertain whether it is to be a share of the net *rehkam* or of the gross *rehkam*. For instance, if, as in the case already given, the *rehkam* cesses amount to 8 *pai* out of 48, a proprietor getting one-sixth *rehkam* as rent, may get one-sixth of 48 *pai* = 8 *pai*, or one-sixth of 40 *pai* = $6\frac{2}{3}$ *pai*. In the first case, the cultivator would be left only 32 *pai*; in the second he would be left $33\frac{1}{3}$ *pai*. All these questions as to the way in which different items are calculated are of great importance in ascertaining the rent which a cultivator pays. The *batai* system in force in the Pathán tracts differs only from that above described, in that 100 *pai* or some other standard is substituted for the *path*, a measure which is not current in those parts. The division into *tallah*, *khirman*, *mahsúl* and *rehkam*, are well known through the whole district.

System of *batai* in the Pathán tracts.

Another way of realising the revenue is known as the *Pathin* system. Under the *Pathin* system the whole crop of the village is collected together, the grain is measured, the calculation being in *paths*; the incidence of the revenue for a *path* is then made out, and each cultivator has to pay up his quota in proportion to the amount of his individual grain-heap. This system throws more power into the hands of the *lambardárs* than would at first sight be supposed. The system is simple enough, provided there is always a good harvest, but when the harvest is short, the whole of it would often be insufficient to cover the Government demand. This is generally the case with the *kharíf* instalments. The *lambardár* therefore has to decide what is a reasonable amount to tak[illegible] either advances the balance himself, or borrows from a b[illegible]nd postpones the actual collection from the cultivators till the n[illegible]t harvest. In consequence of this, there is always a sort of running account between the *lambardár* and the cultivators, the latter being very much in the hands of the former.

The *Pathin* system.

In the cis-Indus *tahsíls*, it was not the custom for the Sikh Government to take payments in kind, except with regard to Indigo. The practice was to have the whole produce weighed, after which the Government *mahsúl* share was made over to the cultivators at a valuation based on the price current of the three preceding months, which was generally somewhat in excess of the actual value. Trans-Indus the revenue was collected sometimes on this system, but more generally the Government took the actual grain and sold it through its own officers. Valuable crops, such as tobacco and sugar-cane, were generally assessed at a fixed rate on the area cultivated, under the system known as *zabti*. Sometimes *mahsúl* was taken on the *kankút* system, *i. e.*, by appraisement.

Sikh methods of revenue collection, cis-Indus.

Zabti crops.

Kankút.

Chapter III, D.

Village Communities and Tenures.

Assessment of Thal wells under the Sikhs.

In the Thal, wells were generally assessed with a cash lump sum *jama*. New wells were assessed lightly, especially by Sáwan Mal, whose rates for them were Rs. 12 per annum. Old wells, however, were assessed at much higher rates, rising to Rs. 30 and 40. Where the revenue of Thal wells was taken in kind, the share was generally a sixth or a seventh.

Division of proprietary right into superior and inferior (*ala malkiyat* and *adna malkiyat.*)

Having given this preliminary sketch of the revenue system under former Governments, by which tenures in the district have been largely affected, we will proceed to examine these tenures themselves. In this district the superior and inferior proprietary right in the land are known as the *ala malkiyat* and *adna malkiyat*, and the proprietors respectively as *ala maliks* and *adna maliks.*

Superior proprietary estates or *hads*.

(1) In the cis-Indus *tahsíls*.

The main feature in the land tenures of the district is the division of the country into superior proprietary *hads* or estates. The origin of these in the portions of the Bhakkar and Leiah *tahsíls*, adjoining the Indus, has already been described in discussing the colonisation of that tract (*vide* page 24). In this part of the district the connection of the *had* proprietors or *ala maliks* with their estates is generally very close. They nearly invariably hold the *lambardári*, and have the control over the common waste. As a rule the boundaries of these *hads* coincide with the existing *mauzahs*, each *mauzah* consisting of a single *had*. Sometimes, though rarely, where the *hads* are small, two or more *hads* may be included in a single *mauzah*, and still more rarely the lands of a *had* extend over more than one *mauzah*. The general tenure of these *hads* is *zamindári*. They belong on shares to the members of one or more families, under whom the cultivated lands are held by a mixed body of cultivators—individual *ala maliks*, individual *adna maliks* and tenants. These all pay *malikana* at a uniform rate, which is divided among the body of *ala maliks* on their shares. Sometimes, when the *ala maliks* owning an estate quarrel, partition is effected, in which case each takes the *malikana* and manages the waste lands of his own *patti*. This tenure extends over the whole of the cis-Indus-Kachi, and over a large portion of the Thal. In the greater portion of the Bhakkar-Thal there is no *ala malkiyat*, and in the Thal villages near Kot Sultán, the tenure has been gradually modified, till now it differs but little from ordinary *bhayachára*. Both these tracts will require separate mention.

(2) In the Jat-Baloch tract, trans-Indus

In the Jat-Baloch portion of the trans-Indus *tahsíls*, the original division into *hads* must have been very similar to that cis-Indus. In the Dera and Kuláchí villages bordering on the Indus, a large proportion of the *mauzahs* consist of single *had* estates, as in Bhakkar and Leiah. In the Damán, however, where the *hads* were often very large and the *had* proprietors weak, and generally non-resident hamlets and villages have been founded and lands cultivated without reference to *had* boundaries, which have been entirely disregarded in the sub-division of the country into the present *mauzahs*. In the Damán, a *had* is a tract of land owned by a certain set of *ala maliks* ; while a *mauzah* generally consists of a village site and the lands cultivated from it, which are grouped together without reference to the *hads*, to which they belong. Originally the division into *hads* must to a great extent have resembled the ordinary division into *mauzahs*, and many of the old *hads* still possess deserted village sites

known by the same name as the *had* in which they stand. But this is not now the case. To understand the state of things, it is necessary to imagine a country divided into *mauzahs*, belonging to different sets of proprietors, residing in their own villages, and then to suppose that these villages were destroyed, and the whole country reparcelled out into a new set of *mauzahs*, the old proprietors being entitled to nothing but a *taluqdári* fee for such lands as were included in their former limits, the boundaries of the old *mauzahs* being still recognized for this purpose. This is what has occurred in this trans-Indus tract. The boundaries of the existing *mauzahs* are based on the cultivating possession of the *adna maliks*, and have no connection with the old division into *hads*; a single *mauzah* may contain parts of half a dozen different *hads* or *vice versâ*. For instance, the present *mauzah* Morah, contains lands belonging to three different *hads*; while the lands of the old *had* Morah lie partly in *mauzah* Morah and partly in adjoining villages. The lands occupied by individual *adna maliks* in any village are generally scattered freely through all the component *hads*.

(2) In the Jat-Baloch tract, trans-Indus.

The origin of the *hads* owned by the great Pathán tribes is different from that of the Jat-Baloch *hads*. A tribe generally conquered a tract of country, destroying any proprietary rights that previously existed. The lands thus acquired would in part be divided among the clansmen for purposes of cultivation, while the outlying portions would be held in common, and farmed out to tenants. The payments made by these would be divided on tribal shares, and these payments were not mere rent, but included the share of the produce ordinarily taken under native rule by the Government; the tribe as a body being both Government and proprietor. The tribal tenures are very varied and complex, and will have to be separately noticed. The relative position of these *had* proprietors and the cultivating classes under this double tenure, will be more fully described in the following parts of this section.

(3) In the tract held by the Pathán border tribes.

Table No. XVI shows the number of tenancy holdings and the gross area held under each of the main forms of tenancy as they stood in 1878-79, while Table No. XXI gives the current rent-rates of various kinds of land as returned in 1881-82. But the accuracy of both sets of figures is probably doubtful; indeed, it is impossible to state general rent-rates which shall even approximately represent the letting value of land throughout a whole district. Very full details are given in Mr. Tucker's Settlement Report.

Tenants and rent.

Rents in the Damán are all paid in kind. The general system of *batai* is described at page 84. First of all the reaper gets a share, generally $\frac{1}{21}$, of the gross produce. The *greater kamiana* (*i.e.*, dues to such village servants as are employed in effecting the division of the crop between the *Mushakhsadar* and the cultivator) are almost always paid from the *tallah* or common grain heap. The *ordinary kamiana*, or dues to handicraftsmen employed in repairing agricultural implements, are generally paid from the *rehkam*, as are usually the Government cesses, such as *lambardári* cess, local rates cess, &c. The account is all kept in *topas*, and the arrangements for each village vary more or less. In the rent should be included ... *mahsúl*, *tikk*, and other extra cesses included in the *mahsúl*, and al...

Rent rates in the Damán how calculated.

Chapter III, D.

Village Communities and Tenures.

payments on account of the Government cesses, *lambardári*, local rates cess, &c.; and also *malikána* and *moyajora*. Where tenants pay no *moyajora*, but only the usual *mahsúl* cesses and *malikána*, they are holding at favourable rates, which do not show the real rent-paying capabilities of the land.

Specimen of a rent account.

The account, taking a specimen case, stands somewhat as follows :—

		Rent.	Expenses.	Total.
	Reaper ...	...	14 topas	14 topas
Tallah 14 topas	Greater *kamiana* ...	...	6 ,,	14 ,,
	Malba ...	...	8 ,,	
Khirman 256 topas.	*Mahsúl* $\frac{1}{4}$ ...	64 topas	...	64 ,,
Rehkam 192 topas.	*Tikk* ...	10 ,,	...	
	Government cesses ...	12 ,,	...	
	Malikana ...	8 ,,	...	192 ,,
	Lesser *kamiana* ...	...	6 ,,	
	Average *Moyajora* ...	15 ,,	...	
	Balance to cultivator	...	141 ,,	
	Grand total ...	109	175	284

The grand total includes the reaper's share and the *tallah* expenses, which are in excess of the *path* (256 *topas*) on which the division is effected. The rent in this case is $\frac{109}{284}$ or about $\frac{3}{8}$ of the gross produce. In the Damán so much of the crop disappears before the net *rehkam*, on which the *moyajora* is calculated, is arrived at, that differences in the rate of the latter do not as a rule much affect the average rent. The rates for *moyajora* generally vary from about a fifth to a fifteenth of the *rehkam*, or from a tenth to a thirtieth of the gross produce.

General remarks on rent rates in the Damán.

In all the better portions of the tracts irrigated from the Lúní, Soheli, and Takwára, the rent-rate on good *rodkoi* lands varies from $\frac{45}{100}$ to $\frac{55}{100}$. The usual rent for *kálapáni* lands is about $\frac{50}{100}$. These figures are very high, when it is remembered that the *kamiána*, reaper's share, &c., are paid out of the balance. The cultivator's share, where the rent is $\frac{50}{100}$, is little more than $\frac{3}{8}$ of the whole produce, out of which he has to support himself and his plough cattle, and supply seed as well. The full rent-rate for the poorest of the *daggar* tracts is about a third of the gross produce. This is the rate for most of the villages in the Daulatwála and Ushterána circles. Where *moyajora* is taken, the proprietor generally gets a share of the *bhusa* and *bájra* stalks as well as of the grain, but the custom on this point varies greatly.

Agricultural labourers.

The subject of the employment of field labour other than that of the proprietors or tenants themselves, and the system of agricultural partnerships, are thus noticed in answers furnished by the district officer and inserted in the Famine Report of 1879, (page 711 *ff*).

"Hired labourers are employed a great deal in the Thal, to a less extent in the Nasheb, and very little in the Damán. In the Thal and Nasheb they generally get one maund of grain and 8 annas or one rupee cash per mensem. In the Thal they are employed all the year round.

Chapter III, D.

Village Communities and Tenures.

Agricultural labourers.

In the Nasheb a large number of labourers are engaged during the ploughing season and then discharged, but many of them have small holdings of their own, and plough the lands of their richer neighbours in addition. Labourers and their families make a great deal at reaping time. They do not form a class by themselves, and differ but little from the poorer classes of proprietors and tenants. When out of employ they make their livelihood by grazing cattle, doing miscellaneous jobs, making baskets, &c. In the Damán there are few hired labourers. The cultivation is carried on by the proprietor and labourer jointly, the latter getting a larger or smaller share of the produce according as he supplies or does not supply his own oxen. The field labourer class is decidedly well-to-do. In fact they are just as well off as the small tenants and cultivating proprietors. Land is cheap and labour dear, and during the late years of low prices there was a general complaint that labourers supported themselves so easily that they were quite out of hand. They generally live on their regular wages doled out to them from month to month."

The wages of labour prevailing at different periods are shown in Table No. XXVII, though the figures refer to the labour market of towns rather than to that of villages.

Classes of mortgages, cis-Indus. To Mahomedans.

The character of the mortgages varies a good deal in different parts of the district. In the cis-Indus *tahsíls* mortgages between Mahomedans are generally purely usufructuary, the mortgagee getting possession and taking the profits of the cultivation till redemption. The mortgagor gets nothing, though occasionally it is arranged that he shall get some small *malikána*. This custom of taking *malikána* was more common before British rule. It is now dying out. When lands are mortgaged to Hindús, the mortgagor generally remains in possession, paying either a share of the produce, or a fixed amount in cash or grain, or regular cash interest. In these latter cases, the property is only collateral security for the payment of the debt, and the revenue is paid by the mortgagor as before. Where cash interest is taken, the rate is generally Re. 1-9-0 per cent. per mensem. Where the mortgagee gets a share of the produce, he has generally to pay a corresponding share of the revenue; sometimes he pays the whole revenue. Another sort of mortgage is the ordinary usufructuary mortgage, where the mortgagee keeps an account of the produce and charges it against the principal and interest of the debt. In these parts, however, the profits from the land are seldom applied to meeting the principal, which is paid off in a lump at redemption. Hindús rarely take over the cultivation of mortgaged lands, as they find that the old proprietor makes the best tenant, and his affection for his old fields makes him submit to harder terms as regards rent than would be accepted by an outsider. There are seldom any detailed provisions as to redemption of mortgages. They are generally for no fixed term, and can be redeemed after the wheat harvest has been cut.

To Hindús.

Mortgages, trans-Indus.

In the eastern portion of the trans-Indus tract the mortgages are for the most part of the same description as cis-Indus. In some of the Pathán tracts, such as the Gandapur country and the Gúmal *iláqua*, it is common for the proprietor to mortgage the cultivation, retaining the right to a large share of the produce as rent. This sort of mortgage is known by the name of *niáwa*. These *niáwa* mortgages differ entirely from ordinary mortgages. The proprietor

Niáwa mortgages.

Chapter III, D.

Village Communities and Tenures.

Cumulative mortgages in the Gúmal valley.

practically lets his land, taking an advance from the tenant, who is secured from ejectment till its repayment. The proprietor pays the revenue out of the rent that he receives from the *Niáwadar* as the mortgagee is termed. In the Gúmal valley there is a very curious sort of mortgage. The mortgagee gets possession, and takes the produce by way of interest on his money. The mortgagor remains nominally responsible for the revenue due on the land. Practically this is generally paid by the mortgagee, and in a few years the accumulated revenue reaches so large an amount that it is impossible for the proprietor to redeem, or at any rate it is not worth his while to do so, and the mortgagee thus becomes full proprietor. In the Pathán *hads*, where *malikána* is divided on shares known as *daddis*, *nallahs*, &c., in addition to mortgaging the cultivation, the proprietors can mortgage the *malikána* or income from their proprietary shares. The mortgages of cultivation must be effected by the whole proprietary body, and when lands are held jointly on tribal shares it is difficult for an individual proprietor to raise money in this way. An individual proprietor, therefore, wishing to raise money, mortgages his *malikána*, which is as easily transferable as railway stock. In those parts of the district where there is the double proprietary tenure, in the case of mortgages of the *ala malkiyat*, the mortgagee generally gets the *malikána*, and sometimes has the right of bringing under cultivation *shamilat* waste. Unless otherwise provided, the mortgagee after redemption would retain any rights which he may have acquired in *shamilat* by *lathbandi* or *butimari* during his incumbency. Such rights, however, would be recognised only in the case of waste lands open to general cultivation. No such rights would be acquired in waste lands included in a well estate, the full proprietorship in which would on redemption revert to the mortgagor.

Mortgages of shares in the Pathán *hads*.

Mortgages of *ala malkiyat*.

Right of foreclosure. Conditional sales.

Mortgages in this district are seldom for any fixed term. In the case of usufructuary mortgages, or where the mortgagee gets a share of the produce as long as the mortgagor fulfils the conditions laid down in the mortgage deed, the local custom recognises no right of foreclosure. The mortgagee is entitled to the profits of cultivation or to the rent agreed on between the parties, but cannot claim the principal. The only mortgages which provide for foreclosure, are known by the name of *bai-bilwafa (conditional sale)*. In the case of these, a term is fixed within which the money advanced must be repaid, otherwise the sale becomes absolute. Under our system, however, the mere expiry of the period fixed does not terminate the rights of the proprietor, and the mortgagee has to bring a suit for foreclosure in the ordinary way.

Poverty or wealth of the proprietors.

Table No. XXXII gives statistics of sales and mortgages of land; Tables Nos. XXXIII and XXXIIIA show the operations of the Registration Department; and Table No. XXXIX the extent of civil litigation. But the statistics of transfers of land are exceedingly imperfect; the prices quoted are very generally fictitious; and any figures which we possess afford but little real indication of the economical position of the landholders of the district. The subject is discussed at some length at pages 517 *ff* of the Famine Report of 1879, where actual figures are given for instances selected as typical. The table on pages 91 and 92 gives the extent of existing mortgages in

Total amount of mortgages in the district.

the district, as shown in the settlement records. In this statement mortgages of full, superior and inferior proprietary right, and also of right of occupancy are separately shown. Mortgages have also been classified as to Mahomedans and to Hindús; to co-proprietors and to outsiders. The total mortgages for the district amount to Rs. 12,71,691. The percentage that they bear to the whole land revenue for the different *tahsíls* is as follows :—

Dera Ismail Khán	236 per cent.
Tánk	131 ,,
Kuláchí	389 ,,
Bhakkar	203 ,,
Leiah	259 ,,
Total ...	252 ,,

General remarks.

In the Dera, Bhakkar and Leiah *tahsíls* the bulk of the mortgages are held by Hindús. As a rule the greatest amount of mortgage is to be found in well tracts. Proprietary rights in wells were clearly recognised under native Governments, and a large portion of these well mortgages date back to pre-annexation days. The cultivators of *sailába* and Damán lands originally held the position rather of tenants than of proprietors, their rights being acknowledged only so long as they cultivated their lands efficiently. Such lands, therefore, were only mortgaged in the more settled tracts. To the present day there is but little mortgage in the river villages, where lands are liable to be washed away, and do not therefore afford sufficient security to the money-lender. In parts of the Bhakkar and Leiah Kachi the population is very much indebted, and there is no doubt that many of these small Mahomedan proprietors, must eventually be sold up. As Mr. Lyall writes :—

"All we can do is to amend anything in our revenue system which tends to hurry on the process. Only a minority of these men have proved fit for the improved status which we gave them; the majority will descend in time into the position which suits them, of mere tillers of the soil, with enough to live upon, but no credit to pledge and no property to lose. Their original position under native Governments was little better than this. It is, of course, the too frequent elevation of the despised Karar or Hindú money-lender over the heads of a naturally dominant Mahomedan population which is the worst part of the change."

Mortgage Statement.

MORTGAGE STATEMENT.

Number	Name of *tahsil.*	DESCRIPTION OF PROPRIETARY RIGHT MORTGAGED AND AMOUNT OF MORTGAGE.									
		Superior proprietary right (or ala malkiyat.)		*Inferior proprietary right (ala khud adna.)*		*Inferior proprietary right (mahz adna.)*		*Right of occupancy.*		*Total.*	
		Area.	Amount.	Area.	Amount.	Area.	Amount.	Area.	Amount.	Area.	Amount.
			Rs.		Rs.		Rs.		Rs.		Rs.
	D. I. Khan	22,052	25,310	38,547	1,40,369	14,449	78,547	3,314	7,258	78,362	2,51,484
1	Tank ..	1,764	5,859	17,453	86,019	2,970	5,174	333	1,345	22,520	98,397
2	Kulachi ..	17,339	8,110	35,208	1,65,998	193,619	35,241	11,541	38,194	257,707	4,10,066
3	Bhakkar ..	88,643	68,405	2,452	11,657	9,382	1,50,940	70	854	100,547	2,31,851
4	Leiah ..	198,227	79,912	8,973	16,341	24,011	1,79,752	438	3,933	231,649	2,79,938
5	Total ..	328,025	1,87,596	102,633	4,20,384	244,431	6,06,254	15,696	51,584	690,785	12,71,691

Chapter III, D.

Village Communities and Tenures.

Mortgage statement.

CLASSES TO WHOM MORTGAGED.

Number.	Name of *Tahsil.*	Amount of Mortgage in Rupees held by					
		Mahomedans.	Hindús.	Total.	Co-proprietors.	Out-siders.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Dera Ismail Khán	71,567	1,79,917	2,51,484	11,324	2,40,160	2,51,484
2	Tánk	75,808	22,589	98,397	63,837	34,560	98,397
3	Kuláchí	3,07,248	1,02,768	4,10,016	2,91,915	1,18,101	4,10,016
4	Bhakkar	32,161	1,99,695	2,31,856	1,07,170	1,24,686	2,31,856
5	Leiah	87,585	1,92,353	2,79,938	1,57,781	1,22,157	2,79,938
	Total	5,74,369	6,97,322	12,71,691	6,32,027	6,39,664	12,71,691

Zaildárs and village headmen.

	Tahsil.	*Zaildárs.*	Village headmen.	*Sufedposhes.*
Trans-Indus.	Dera ...	31	500	92
	Kuláchi ...	2	245	51
	Tánk ...	...	86	20
Cis-Indus.	Bhakkar...	22	375	61
	Leiah ...	15	277	49
	Total ...	70	1,583	273

The figures in the margin show the number of headmen in the several *tahsíls* of the district. The village headmen or *Lambardárs* succeed to their office by hereditary right, subject to the approval of the Deputy Commissioner, each village having one or more who represent their clients in their dealings with the Government, are responsible for the collection of the revenue, and are bound to assist in the prevention and detection of crime in their limits. There are no chief headmen in any of the villages in this district, nor were there any *zaildárs* previous to the regular settlement. The *zaildári* system has been introduced into the whole of the cis-Indus tract, which is peculiarly well suited for it, there being a good number of leading *zamíndárs* who from the first have held a position similar to that of *zaildárs*, and who are the natural spokesmen of the proprietary classes. Trans-Indus, *zaildárs* have been appointed for the whole of the Dera *tahsíl*, except Gandapur villages on the Takwára border, and the villages of the Khasor and Paniála circles, which are mainly occupied by Pathán tribes, and where, owing to tribal factions and jealousies, it was impossible to promote one man to a *zaildárship* without exciting bitter dissatisfaction in the breasts of a dozen others. For the same reasons, no *zaildárs* have been appointed in the tract held by Pathán tribes in the Tánk and Kuláchí *tahsíls*. The Jatátar circle of the Tánk *tahsíl* is well suited for the appointment of *zaildárs*, but as the administration of the *tahsíl* has only recently been changed, the introduction of the *zaildári* system has been deferred for the present. The Jat-Baloch villages in the south of the Kuláchí *tahsíl* bordering on the Indus have been divided into

Zaildárs.

Chapter III, D.

Village Communities and Tenures.

Zaildárs.

two *zails*. The *zaildárs*, wherever they have been appointed, represent the body of headmen of villages comprised in the *zail*, and receive Government orders in the first instance, though in respect of collection of land revenue they possess no special authority or responsibility. The one per cent. *zaildárí* cess in the cis-Indus *tahsíls*, Bhakkar and Leiah, is an *inám* paid from the revenue, while in the Dera *tahsíl* it has been charged on the *zamíndárs* in addition to the revenue. As, however, the *jama* of the *zails* in the Dera *tahsíl* is small, the *zaildárí* cess here is supplemented by small lump sum *ináms* attached to the office of *zaildár* and transferable with it. The average *zaildár's* income per *zail* is nearly Rs. 70 per annum. *Sufed-poshes* are the leading *lambardárs* and other *zamíndárs* of note, who have been granted an annual *inám* in consideration of loss sustained by them owing to the introduction of a *Khateoníwár* Settlement, &c.

Zails.

The head-quarters of the *zails* together with the prevailing tribes are shown in the following statement. The revenue varies under the fluctuating system of assessment :—

Tahsíl.	*Zail.*	No. of villages.	Prevailing caste or tribe.
Dera Ismail Khán.	Yárik	6	Jats, a few Patháns.
	Band Korái ...	6	morái Baloches, Jats.
	Pahárpur	6	Jats, a few Baloches.
	Káthgarh	4	Awán Jats, Baloch & Lodi Patháns.
	Fatteh Jái ...	10	Jái Jats, a few Baloches & Patháns.
	Dhalla	15	Hot Baloches and Jats.
	Kála Gorh ...	7	Thotha, Awàn, Wáil, and Khokhar Jats, a few Baloches.
	Dahotar	11	Jats, a few Baloches.
	Mandhra	23	Chándia and Laghári Baloches and a few Jats and Patháns
	Kachi Painda ...	3	Jats, a few Baloches.
	Dera	12	Siál, Awán, and Khokhar Jats, a few Patháns, Hindús.
	Gúmal	5	Sáhi and Uttera Jats.
	Budh	1	Khokhar Jats, a few Laghári Baloches.
	Pota	4	Khokhar and Rodi Khail Jats and Gandapur Patháns.
	Cháhikán	4	Awán and Sáhi Jats, a few Patháns, a few Saiyads.
	Sikandar	4	Korái Baloches and Jats.
	Sherú Kuhna ...	10	Gandapur Patháns, Jats and Baloches.
	Tíkan	3	Baloches, Chhajra Jats.
	Korái	4	Korái Baloches and Jats.
	Dewála	12	Baloches, Dewála, Dhap & Awán Jats.
	Roda	9	Jats, a few Baloches.
	Bagwání	14	Pitáfi Baloches, Chhajra, and Khokhar Jats.
	Zindání	5	Jats, a few Pitáfi Baloches.
	Sheru Nan ...	12	Mapál, Khokhar, Bhon and Uttera Jats, a few Baloches.
	Hayát Bochra ...	7	Jats, a few Baloches.
	Lunda	13	Pitáfi Baloches, Jats.
	Naíwela	8	Pitáfi & Kuláchi Baloches, a few Jats.
	Paroa	8	Kuláchís and Baloches.
	Míran	9	Baloches with a few mixed Jats.
	Kahíri	19	Mixed Jats.

Chapter III, D.

Village Communities and Tenures.

Zails.

Tahsil.	*Zail.*	No. of villages.	Prevailing caste or tribe.
Kuláchí.	Fateh Khán ...	13	Baloches with a few mixed Jats.
	Trimmin	8	Baloches with a few mixed Jats.
Bhakkar.	Ahmed Sháhwáli	13	Khwáwar, Bhambh & Jáí Jats with a few Patháns, Baloches & Saiyads.
	Maibal	13	Ditto.
	Kánjan	7	Kánjan and Awán Jats with a faw Patháns and Baloches.
	Panj Giráon ...	11	Mixed Jats and a few Baloches.
	Lak Dalán	10	Khwáwar, Awán, Bhidwál and Siál Jats with a few Patháns and Baloches.
	Dariya Khán ...	8	Bhon, Kharal, Kálrú and Awán Jats with a few Baloches.
	Kotla Jám	9	Kupcháni Baloches and Khwáwar Jats.
	Bhakkar	13	Jats with a few Mughláni Baloches.
	Dájil Siál	18	Jaskání and Sháháni Baloches and mixed Jats.
	Shahání	15	Awán Dhándla, Chína and Siál Jats and Shaháni Baloches.
	Mullánwáli ...	13	Sámtia Jats and Kupcháni and Kuláchi Baloches.
	Chhína	8	Mixed Jats with a few Baloches.
	Behal	12	Mixed Jats with a few Baloches.
	Bet Bogha	6	Mixed Jats with a few Baloches and Saiyads.
	Jandánwála ...	12	Awán Jats and Baloch Patháns.
	Daggar Kureshí ...	5	Jats with a few Baloches.
	Darárí Kot... ...	5	Aulakh and Awán Jats and a few Baloches.
	Mankera	8	Chhíma and Aulakh Jats and a few Baloches.
	Haidarábád ...	3	Bhidwál and Awán Jats and Magasi Baloches.
	Mahní	9	Bhidwál Jats.
Leiah.	Jharkil ...	3	Sámtia and Sumra Jats.
	Marhánwáli ...	7	Khokhar, Siál, and Sahíar Jats with a few Baloches.
	Wára Sahírán ...	9	Sahíar Jats.
	Daror	5	Sargáni Baloches and mixed Jats.
	Khokar Isrá ...	7	Miráni and Shaháni Baloches and Sahíar Jats.
	Docharkha ...	6	Popalzai Patháns and Jaskáni Baloches with a few Jats.
	Núrewála	5	Aliáni and Gashkori Baloches and mixed Jats.
	Sumrá	8	Jhínd and Sumra Jats with a few Baloches.
	Lohách	9	Lohach, Kalátra and Gat Jats with a few Baloches.
	Sarishta	9	Jats.
	Sháh Wála ...	11	Mixed Jats and Baloches.
	Kot Sultán ...	26	Hindús, Jats and Baloches.
	Pahárpur	6	Kálru, Kalátra and Kunnal Jats.
	Nawán Kot ...	4	Mixed Jats and a few Baloches.

The Kuláchi *tahsil.* Proposed *Zails* in the southern portion of the *tahsil.*

In the Kuláchí *tahsíl* the chiefs of the different border tribes (except the Bábars, whose whole country has been held in *jágír*) have from the first received considerable allowances from our Government. Some of the leading men of these tribes, but of the yeoman

Statement showing general results of the proposed arrangements.

class and ranking below the chiefs, have now been recommended for *inàms*.

The following statement shows the proposals with regard both to *zaildàri* and *sufed-poshi inàms* for the different *tahsils*. The orders of Government have been noted at the foot.

STATEMENTS OF PROPOSED ZAILDARI AND SUFED-POSHI INAMS.

Name of *tahsil*.	*Zaildàri inàms.*							*Sufed-poshì inàms.*			Total allowances, *zaildàri* and *sufed-poshì*.	Percentage of total allowances on *jama*.
	Number of *zails*.	Remuneration of *zaildàrs*.			Average size of *zails* in square miles.	Average *jama* of *zails*.	Average *zaildàr's* income per *zail*.	Number of *sufed-poshes*.	Proposed allowances.	Average allowance to each *sufed-posh*.		
		From one per cent. on revenue.	Lump sum *inàms*.	To tal								
Dera Ismail Khán * ...	30	In addition to revenue. 1,031	1,025	2,056	50	3,437	34	92	3,005	33	5,061	4·34
Tánk † ...	...	...	...	...	...	...	...	20	1,600	80	1,600	2·12
Kuláchí ...	2	Paid out of revenue. 112	...	112	81	5,639	56	51	3,555	68	3,677	3·51
Bhakkar‡...	20	Paid out of revenue. 1,179	...	1,179	155	5,853	58	61	3,720	61	4,899	4·15
Leiah § ...	14	Paid out of revenue. 1,218	...	1,218	205	8,703	87	49	3,545	75	4,763	4·02
TOTAL ...	66	3,540	1,025	4,565	116	5,365	53	273	15,875	59	20,440	3·83

* Sanctioned by Secretary to Government Punjab's No. 211 of 21st January 1879, to Secretary to Financial Commissioner.

† Sanctioned by Secretary to Government Punjab's No. 1210 of 6th September 1878, to Secretary to Financial Commissioner.

‡ Sanctioned by Secretary to Government Punjab's No. 72 of 16th January 1878, to Secretary to Financial Commissioner.

§ Sanctioned by Secretary to Government Punjab, No. 682 of 20th March 1879, to Secretary to Financial Commissioner.

Lambardàrs.

In the trans-Indus villages, up to the recent Settlement, it was difficult to say who was and who was not a *lambardàr*. One or two of the most leading lessees were shown as *lambardàrs* in the *pattah*. In the *khewat* these were again shown as *lambardàrs*, but along with a number of other less important individuals, who also shared in the lease. The *pachotra*, especially when the lease was held by non-proprietors, was often divided on the same shares as the lease, the farmers being considered *ex-officio lambardàrs*. Where, however, the lesees were numerous, the *pachotra* would be absorbed by one or two leading men. The number of *lambardàrs* now appointed, and their average income from the 5 per cent. *pachotra*, is as follows:—

Chapter III, D.

Village Communities and Tenures.

Lambardàrs.

1	2	3	4	5	6	7
Name of *tahsìl.*	No. of villages.	No. of *lambardàrs.*	Deduct *lambardàrs* appointed for more than one village.	Net number of *lambardàrs.*	Estimated income from *pachotra* @ 5 per cent.	Average income of *lambardàrs.*
					Rs.	Rs.
Dera	275	487	72	415	6,015	14
Tánk	83	175	40	135	3,768	28
Kuláchí	116	235	20	215	5,270	24
Bhakkar	195	370	80	290	5,895	20
Leiah	114	271	47	224	6,090	27
Total ...	783	1,538	259	1,279	27,038	21

Old *chaukidàri* arrangements revised in 1876.

Previous to the issue of the revised rules regarding *chaukidàrs* in 1876,* the number of *chaukidàrs* in the district was 409, or, on an average, one *chaukidàr* for every 171 houses and for every 793 of the population. The rate of pay was Rs. 4 a month everywhere, except in the Tánk *tahsìl*, where it was Rs. 3. The *chaukidàrs* were at one time paid through the *tahsìl*, but had latterly received their pay through the *lambardàrs* direct. The pay was raised by a rate on every house in the *chaukidàr's* circle, Saiyads, Koreshis, Brahmins, and the very poor being exempted. The rate was not uniform, the well-to-do being assessed at a higher, and the poorer house-holders at a lower rate, in proportion to their means. This system of collection is still in force. After the issue of the new rules, the number of *chaukidàrs* was very largely increased, being brought up to the standard given in the Government orders of one to every hundred or a part of hundred houses. As the *chaukidàrs* had previously been getting higher pay, the rate of Rs. 4 instead of the usual pay of Rs. 3 was specially sanctioned for the district. The consequence is that the cost of the *chaukidàr* establishment is now very heavy. In Bhakkar and Leiah the cost has been nearly doubled. This large and sudden increase occurring, as it did, almost simultaneously with the announcement of the new and enhanced *jamas*, caused much grief to the *zamìndàrs*, who are not fond of *chaukidàrs*, and would like to keep their numbers as low as possible. The *chaukidàr* is looked on as essentially a policeman, the servant of the *thànahdàr*. In the language of the common people he is always spoken of as the *rappati*, on account of his having to make weekly reports at the *thanah*, which is his principal occupation. Attempts may be made by district officers to make the *chaukidàrs* generally useful to the *lambardàr*; but it is difficult to serve two masters, and the *chaukidàr* who is liable to be reported for absence or misbehaviour by the *thànahdàr*, naturally falls under his influence. In the cis-Indus *tahsìls* they have to supplement the somewhat insufficient force of *thànah* police. Often too a *chaukidàr* is appointed for a group of small villages, and though he might obey one *lambardàr*, he can hardly obey a multitude.

* Government Punjab Notification, No. 2778 of 15th August 1876.

Chapter III, D.

Village Communities and Tenures.

The *Kotwal.*

The *chaukidár* in these parts is quite an English institution. He has never supplanted the old *Kotwal*, who still survives even in the cis-Indus *tahsíls*, where his existence was ignored at the Summary Settlement. The *Kotwal* is essentially the servant of the *lambardár*. He looks after the village guests, arranging for their food and supplying them with *chárpoys;* he runs messages, hunts up *khewatdárs* who have failed to pay in their revenue, and makes himself generally useful. In the absence of the *chaukidár*, he even furnishes the weekly reports to the *thanahdár*. The *Kotwal* is paid in various ways, and generally gets so much grain per *path;* sometimes he gets so much per plough. In the trans-Indus *tahsíls* and in the cis-Indus Kachi there is almost always a *Kotwal* for each village. In big places like Vahoa there is more than one. The emoluments of *Kotwals* in Leiah sometimes amount to as much as Rs. 6 a month. These *Kotwals* are undoubtedly very useful, and it was a question whether the right of the *lambardár* to entertain a *Kotwal* in accordance with the previous custom should be authoritatively laid down, or whether his retention should be left optional with the proprietors. The latter arrangement seemed the most advisable. At present the *Kotwal* goes round at harvest time and collects his little dues, which are generally paid without demur. In this way he makes a fair livelihood in a manner least burdensome to the people, and it is surprising how much the latter are ready to give to all comers while the harvest is being still gathered in.

Payment of *Kotwal.*

System of payment of village-servants or *Kamíns.*

The rate of pay of village servants (*Kaímns*), and the form in which they are paid vary greatly in different parts of the district, and even from village to village. They commonly get a certain share of the produce, *viz.*, so many *topas* or *pais* per *path*. In other places, especially in the cis-Indus *tahsíls* and in Tánk, they get a fixed amount of grain for each plough, and sometimes for each well. They also frequently get small extra grain payments at seed time, and a sheaf or two at the harvest. In many villages some of the *Kamíns* get paid at so much a plough, others at so much a *path;* and the account is often intricate and confused. Under these circumstances it is impossible to do more than give approximately the proportion that their wages bear to the gross produce. The carpenter (*tirkhán*) gets a share varying from $\frac{24}{1000}$ to $\frac{6}{1000}$ of the gross produce. He gets best paid in the Thal and for wells in the Kachi. In the Leiah-Kachi the well rate is $\frac{24}{1000}$, the *sailaba* rate $\frac{18}{1000}$. In most of the Damán he gets from $\frac{10}{1000}$ to $\frac{6}{1000}$; though in other parts he gets as much as $\frac{16}{1000}$ or $\frac{18}{1000}$. His duties consist in making and repairing agricultural implements, the wood work of wells, roofs, &c. He is generally supplied with the necessary materials by the man for whom he is working. For big jobs, such as making new *chobchakl* for a well, he is paid extra. The blacksmith (*lohár*) gets as a rule the same wages as the carpenter in the Damán and through the trans-Indus *tahsíls* generally; cis-Indus he gets the same as the carpenter, or a third less for *sailaba* lands, and from a third to a half less for well lands. His pay, therefore, varies from $\frac{18}{1000}$ to $\frac{6}{1000}$. He generally supplies gratis, a *dátri*, a plough share, and the iron work of a spinning wheel, once in a year. For anything else the cultivator has to furnish the iron required. The potter (*kumhár*) gets

The carpenter.

The blacksmith.

The potter.

Chapter III, D.

Village Communities and Tenures.

The cobbler. The chaff-sifter. The weighman. The *nirwárú*. The *dumbir*.

regular wages only from well owners. Cultivators of *sailába* or *báráni* lands generally pay cash for any pots or pans that they may want. The potter's wages vary from $\frac{30}{1000}$ to $\frac{12}{1000}$. A common rate cis-Indus is $\frac{24}{1000}$. In return for these wages the potter supplies well *lotas*, as well as the usual pots and pans. The cobbler (*mochi*) is sometimes treated as a *kamín*, and given a regular share of the crop; but in many parts of the country he has no settled wages, and gets paid separately for each article that he supplies. When he supplies nothing but blinkers and thongs or straps for the plough oxen, his pay is small, sometimes only $\frac{3}{1000}$. When, however, he keeps the family in shoes, the established rate is $\frac{1}{17}$ of the *rahkam*. Taking the *rahkam* at $\frac{2}{3}$ of the gross produce, this is equal to $\frac{39}{1000}$, a higher rate than is paid to any other *kamín*. In return for this he supplies a new pair of shoes once a year to each member of the family and mends old shoes, besides supplying the usual blinkers, &c., for the oxen. The cultivators give him the skins of dead cattle either for nothing or at a low price. The chaff-sifter, variously known as the *pona*, *chaji* or *chura*, generally gets $\frac{16}{1000}$ trans-Indus, and about $\frac{2}{1000}$ cis-Indus. His business consists, as his name implies, in sifting the grain from the chaff. The weighman (*dhanwai* or *dharwai*) is only employed where the crop has to be divided on certain shares between a proprietor and a tenant, or between a lessee and his cultivators. He is always a Hindú. His wages vary from $\frac{3}{1000}$ to $\frac{12}{1000}$. The *nirwárú* is an individual sometimes separately paid, who assists in the division of the grain, clearing it off as it is weighed out by the *dhanwai*. His wages are generally very small. The *dumbir* is properly the village accountant or *Patwári*. Under our revenue system, however, the *Patwári* is now a distinct official, and the old *dumbir* has disappeared in all but *batai* villages. The *dumbir* is supposed to keep an account of all the grain that comes under division. The actual division is the duty of the *dhanwai*, but the *dumbir* often himself weighs the grain, and the two offices become merged in one. The *dumbir* is always a Hindú, and generally a shopkeeper. He keeps the village *malba* account (*lukawan*) making the necessary disbursements, and recovering his advances at harvest time. His pay varies with the exact duties that he has to perform.

The *Kotwal*. The barber. The *Mullah*. The boatman. The watchman.

The *Kotwal* is an official, who has been already described at page 97. His pay varies from $\frac{12}{1000}$ to $\frac{2}{1000}$. The barber (*náí*) gets from $\frac{20}{1000}$ to $\frac{16}{1000}$ cis-Indus; trans-Indus he gets from $\frac{3}{1000}$ to $\frac{18}{1000}$. The common rate in the Damán is $\frac{8}{1000}$. The *Mullah* or priest often gets a fee, which varies from $\frac{3}{1000}$ to $\frac{12}{1000}$. In riverside and Bet villages, the inhabitants of which have to make frequent use of local ferries across branch streams of the river, it is customary to give something to the boatman. A common rate is $\frac{4}{1000}$. The *karawa* or watchman is employed to guard crops, generally in *batai* villages, where the cultivators are interested in making away with them surreptitiously. He gets paid 2 annas or 3 annas a day for the time that he is employed.

General remarks.

As a rule the rate of wages of *kamíns* for similar work is much higher in the cis-Indus tract than in the Damán. The difference is often as much as 75 or 100 per cent. This is probably due to the fact that under the *khatauni* system, much of the crop is disposed of

General remarks.

before it comes to partition, and the *kamíns* only get paid on the balance. They consequently receive a larger share. Hitherto under the *batai* system the Damán *kamíns* have always received their dues in full, and are satisfied with a lower rate of payment. In an ordinary *sailába* village in the cis-Indus Kachi, the *kamiána* may be put as follows :—

Blacksmith	18	shares per 1,000.
Carpenter	18	do.
Kotwal	4	do.
Mochi	39	do.
Barber	18	do.
Chaff-sifter	24	do.
Mullah	4	do.
Total	125	shares per 1,000

This is equal to an eighth of the gross produce. In well villages the carpenter would get $\frac{6}{1000}$ more and the potter would get $\frac{24}{1000}$ raising the total *kamiána* to $\frac{155}{1000}$ or to a fifth more than for *sailába* lands. In the Damán where the proprietor cultivates and pays the revenue himself, the blacksmith, carpenter and barber would get only $\frac{10}{1000}$ each, and the chaff-sifter only $\frac{16}{1000}$. The total *kamiána* would thus be only $\frac{93}{1000}$ or less than a tenth of the gross produce. In *batai* villages the cultivator would have to pay in addition the fees of the *dharwai* and of the *karawa*. In the Tenant Statement (page 88) the reaper's share and *kamiána* are shown jointly, but for the purposes of preparing that statement the fees paid to the barber, cobbler, and *mullah* were excluded from *kamiána*, and the rates of *kamiána* therefore are much lower than those given here.

Dharat, in villages.

Up to the present Settlement a small tax on sales of grain, by the name of *dharat*, was taken by the *lambardárs* of Bhitti, Fazel, and one or two other small hamlets in the north-eastern portion of the Bhakkar Thal. In accordance with the opinion of the Settlement Commissioner, the right to *dharat* has not been recognised at the recent Settlement, and its payment will, for the future, be optional with the residents. *Dharat* is also taken by the *chaudhris* in most of the small towns, the income being devoted to the support of religious institutions or other public purposes.

In towns.

Wazan-kashi.

Wherever the *mushakhsa* system is in force the *wazan-kashi*, or weighman's fee, is an important item. This, however, like *kamíns'* fees generally, is a payment for work actually done. It differs entirely from ordinary *dharat*, which is a tax. The *wazan-kashi* is the pay of the man, who divides the crop between the lessee and the cultivator.

Chung and *Bohl Faqiran*.

In the trans-Indus *tahsíls* there are a variety of small cesses established in favour of *faqírs*, *pírs* and religious institutions, which were allowed by native rulers, and have been more or less recognised since annexation. These have now been mentioned in the administration papers, though their payment is optional. Most of these are confined to single villages; but certain cesses, by the name of *chung* in the Dera *tahsíl*, were levied through large tracts, at the rate of one or two *paropis* in the *path* on the gross produce. Some of these were in favour of Hindú and Mahomedan shrines. Others had been granted in old days to *Maulvis* and *Hakíms*. The principal of these were named, *Roshan-Chiragh*,

Chapter III, D.

Village Communities and Tenures.

Chung and *Bohl Faqiran.*

Ganeshpúri, Maulvi Yár Mahomed, and Maulví Shúlawála. In some villages all four of these were taken; in others only one or two. When the new Settlement was introduced, the persons who received this *chung* complained that they had a difficulty in collecting it now that the old *batai* arrangements had disappeared, and applied to have it commuted to cash. The cash commutation would have amounted to about Rs. 1,000, and the *lambardárs* of the villages affected, when consulted, agreed in some cases to have the *chung* so commuted, and approved of its continuance. One or two of the *chung* grantees, however, dissatisfied with some orders passed regarding them, brought the question before the Settlement Commissioner, who considered that this commutation of *chung* should not be authoritatively sanctioned, and that it should be left to each *khewatdár* to pay it or not as he liked. An entry, therefore, that *chung* is paid at certain rates will as usual be found in the Settlement papers; but such entries are merely statements of existing practice, and give the *chung-khor*, as he is called, no legal title to claim a continuation of it for the future.

Dues on trades and shops.

In four trans-Indus towns certain dues used to be levied in pre-annexation days from shop-keepers and handicraftsmen, which at the Summary Settlements were leased with the *mahsúl* or land tax, and have been continued down to the present day. When, at the late Settlement the leases were given to the proprietors, the income from these dues was continued to the propietary bodies as part of their ordinary income, and applied either to meet village expenses and thrown for the purpose into the *malbah* account, or else applied to reducing the incidence of the assessment, being allowed for in the *tafrik* or distribution of the village assessment. The shop-keepers and handicraftsmen are the classes who gain most by British rule and pay least for its benefits, and as in these villages they have hitherto paid these there were no sufficient ground for now releasing them. In the towns of Paniála, Pahárpur and Chahikán these dues are levied under the name of *madár* on handicraftsmen but not on shop-keepers. In Chaudwán the payment is called *nazarána* and has hitherto been taken by the Nawáb as *Jágírdár.* It is distributed over shop-keepers and handicraftsmen in certain fixed proportions.

Petty village grantees.

The last line of Table No. XVI shows that only three persons hold service grants from the villages, and the area so held is only 60 acres. But the figures refer only to land held free of revenue, which is by no means the only form which these grants assume. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents such as responsibility for revenue and the like, vest in the person performing certain specified services at such time and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of or in payment for services rendered, to attendants at temples, mosques, shrines, or village rest-houses so long as they perform the duties of the post, and for the maintenance of monasteries, holy men, teachers at religious schools and the like. Some of the customary dues paid to these people have just been noticed.

SECTION E.—LEADING FAMILIES AND JAGIRS.

Chapter III, E.

Leading Families and Jagirs.

Family of the Nawábs of Dera. Summary of their history.

The most leading family in the district is that of the Nawábs of Dera. The history of this family up to annexation by the Sikhs has been already given in the account of the general history of the district. In 1836 the Sikhs annexed the Nawáb's remaining territory, but granted him a *jágír* of Rs. 1,00,000, with the condition of occasional personal attendance on the Mahárája with a quota of horsemen; this was soon afterwards commuted to a *jágír* of Rs. 60,000 free of service. Nawáb Sher Mahomed Khán continued in possession of this *jágír* till his death in A.D. 1855. His *jágír* was then assessed at Rs. 44,000, half of which was resumed, and the remainder continued to his sons on the following shares: Sarfaráz Khán, the present Nawáb ⅖ and each of his three brothers ⅕. This *jágír* was granted for the life of each incumbent, to be reconsidered at his death.

Jágír granted by the Sikh Government A.D. 1836.

Grant of Kahiri *jágír* A.D. 1862.

In A.D. 1862 the Kahiri *iláqua*, forming part of the *jágír* lands resumed in A.D. 1855, was re-granted to Nawáb Sarfaráz Khán on a *jama* of Rs. 7,233. The Nawáb's brothers obtained no share in this later grant. The whole of these *jágírs* were confirmed to the holders and their descendants in A.D. 1877 in perpetuity.* On any branch failing, however, the share of the *jágír* enjoyed by it will be resumed.

Jágír made hereditary, A.D. 1877.

Extent and value of the *jágír* held by the family.

The *jágír* held by the family consists of the Bábar, Miran and Kahiri *iláquas*, and a number of scattered villages in the Dera Ismail Khán *tahsíl*. There are also one or two outlying villages in the Bhakkar *tahsíl* and in the Multán district. The area and *jama* of the *jágírs* held by the Nawáb and his brothers in this district are as follows:—

		Area.	Jama.
Jágír held by Nawáb and brothers...	Acres	189,944	Rs. 28,510
Jágír held by the Nawáb alone ...	,,	123,810	,, 8,377
Total	,,	3,19,754	,, 36,887

The *jama* of the Multán *jágír* is Rs. 2,250. The Government at the recent Settlement sanctioned a grant of Rs. 11,800 to the Nawáb and his surviving brothers for their lives, as compensation for the loss of income occasioned by the substitution of cash *jamas* for the old kind collections.

Origin of the Multáni Patháns. Their position.

Nawáb Mahomed Khán was accompanied from Multán by a number of Pathán families, for the most part men of Dúráni clans. The number of these immigrants was largely increased after the fall of Multán. These men were known as Multáni Patháns owing to their having been residents of Multán and adherents of the Multán Nawáb. They served largely in the Nawáb's army, and when the Sikhs took Dera Ismail Khán, while a portion went off to Sind and Baháwalpur, the remainder continued to serve under the Diwáns. These Multáni Patháns were the backbone of the army of Diwán Daulat Rai at the battle of Babbar, and were the bitter enemies of the faction led by the Tiwána. For some years the leading Kháns of these Multáni Patháns held Tánk in *jágír*, and they were o[...] by Sir H. Edwardes in favour of the present Nawáb of Tánk. N[...] standing this, they rallied bravely round Sir H. Edwardes in [...] to check the Multán rebellion, and have always taken ser[...]

[...]ies. Their pr[...] [...]en down conditio[...] The Jaskánis.

* Secretary to Government, Punjab, No. 1610 of 28th Au[...]

Chapter III, E.

Leading Families and Jagirs.

Their leading men. The Tánk Kháns.

in our native Cavalry. Lind's and Cureton's horse during the mutiny were mainly made up of them, and they are the leading class in the present 15th Bengal Cavalry, in which those old regiments were afterwards incorporated. Before British annexation the headmen among the Multáni Patháns were Painda Khán,* Ashiq Mahomed Khán and Haiatulla Khán. The first two were murdered by the Tiwána. Haiatulla Khán lived to do good service for our Government, and died quite lately in 1873. Though a brave honourable man, he never held the same leading position as the other two Tánk Kháns, nor as Nawábs Faujdar Khán and Ghulám Hassan Khán have since held.

Nawáb Faujdar Khán, Alízai.

Faujdar Khán, Alízai, was a very remarkable man. He was Sir H. Edwardes' right-hand man during the Multán campaign, and was British envoy at Kabul during the mutiny. In 1850 he was granted a life *jágír* of Rs. 4,000 in the Multán district, which was made hereditary in 1858. The title of Nawáb was conferred on him in 1856. In 1862 he was granted a further life *jágír* of Rs. 9,600† in lieu of a money pension that he had been previously receiving. Shortly before his death in 1875, this second *jágír* and the title were confirmed to his family in perpetuity, half the *jágír* being attached to the title.‡ The villages constituting the *jágír* lie partly in this district and partly in Multán and Muzaffargarh. The portion lying in this district includes nearly the whole of the Sheru *iláqua*, besides other scattered villages. It was valued in the original grant at Rs. 9,600. The present area and *jama* are as follows :—

Area	...	...	...	...	Acres 56,314
Jama	...	...	...	...	Rs. 45,607

The Multán and Muzaffargarh *jágírs* are worth about Rs. 5,000, and the whole value of the *jágír* may be put at Rs. 20,000 or more. Of this, the present Nawáb Rabniwáz Khan, son of the deceased Faujdar Khán, gets ⅔ and his two brothers get a sixth each.

Nawáb Ghulam Hassan Khán, Alízai.

Nawáb Ghulám Hassan Khán, Alízai, now deceased, was the son of Ashiq Mahomed Khán one of the Tánk Kháns. In 1852§ he received a *jágír* valued at Rs. 1,000, for his services in the Multán campaign. This was increased in 1858 by an additional grant of Rs. 600.‖ The whole of this was granted in perpetuity. Its value by present assessments is Rs. 4,674. In 1875 the Government granted a further *jágír* of Rs. 12,400¶ in consideration of the Nawáb's services during the mutiny, and afterwards as British envoy for some years at Kabul. Of this, Rs. 2,400 is in perpetuity, and Rs. 10,000 was for life. The *jama* of the villages selected is Rs. 36 in excess. Altogether the Nawáb held 71,408 acres, *jama* Rs. 7,074 in perpetuity and 103,992 acres, *jama* Rs. 10,036, for life. Nawáb Ghulám Hassan Khán was Native Commandant of the 15th Bengal Cavalry, a semi-

* Of Painda Khán's sons, Hafiz Samandar Khán, Khajikzai, is an Extra Assis- Commissioner, and Abdulla Khan is a *Tahsildàr*, in British employ. They hold of ...ir grant in the district. Nawáb Ghulám Hassan Khán, son of Ashiq Mahomed ...nd the family of Haiatulla Khán will be noticed further on.

...tary to Government of India, No. 192 of 8th February 1862.

...ry to Government of India, No. 1853 P., of 26th June 1875.

... to Board of Administration, No. 1865, of 14th June 1852.

... Government of India, No. 2788, of 13th August 1858.

...overnment of India, No. 1853 P., of 26th June, 1875.

honorary appointment, but to which considerable pay is attached. He obtained the title of Nawáb in 1865. His *jágír* consisted of scattered villages mostly in the Dera Ismail Khán *tahsíl*, and is now held by his son and successor Nawáb Háfiz Abdullah Khán.

Ghulam Sarwar Khán, Khagwani.

Another leading family among the Multáni Patháns is that of Ghulám Sarwar Khán, Khákwáni. In 1858 Ghulám Sarwar Khán, was granted a *jágír* of Rs. 1,000 * for services in connection with Colonel Lumsden's Mission to Kandahár. This *jágír* has been since confirmed in perpetuity. Its present assessment is Rs. 6,068. A further *jágír* of Rs. 1,000, also in perpetuity, was granted to Ata Mahomed Khán, the son of Ghulám Sarwar Khán, in 1862,† for services during the mutiny; and in 1875, on his return from Kábul, where he had acted for some years as British envoy, a further *jágír* of Rs. 10,000‡ (Rs. 6,000 for life and Rs. 4,000 in perpetuity) was sanctioned. The villages for this last *jágír* are 12 in perpetuity yielding a revenue of Rs. 6,000; and 4 for life with a revenue of Rs. 4,000. The *jágír* of 1862 has now been assessed at Rs. 2,325. On the death of his father, Ata Mahomed Khán succeeded to the first *jágír* of Rs. 1,000 but out of this he has to make an allowance to his brother, Ghulám Mahomed Khán, Extra Assistant Commissioner. Altogether he now holds the following *jágír* :—

His son, Nawáb Ata Mahomed Khan.

		Area.		*Jama.*
In perpetuity ...		Acres 56,335	Rs.	8,393
Not alloted ...	In perpetuity	... ...	,,	4,000
	For life	... ...	,,	6,000
	Total	...	,,	18,393

He has also been allowed a cash grant of Rs. 600 for life as compensation for loss of collection in kind. The title of Nawáb was conferred on Ata Mahomed Khán in 1875.

Haiatúlla Khan, Saddozai.

The family of Haiatúlla Khán, Saddozai, hold a *jágír* of Rs. 1,000§ granted to Haiatúlla Khán in 1852 for services in the Multán campaign. This *jágír* is now held by his two sons, Ghulám Sarwar Khán, *Tahsíldár*, and Ghulám Kádir Khán, half and half. Ghulám Sarwar Khán also holds an additional *jágír* of Rs. 600, granted to him in 1864‖ for services in the mutiny. Both *jágírs* are granted in perpetuity; their area and present assessments are as follows :—

		Area.		*Jama.*
Jágír of 1852	Acres	8,937	Rs.	2,087
Jágír of 1864	,,	4,803	,,	1,410
Total ...	,,	13,740	,,	3,497

These are the leading families among the Multáni Patháns. They all reside in the town of Dera, and most of them have numerous dependants. They are, however, essentially a foreign race, and are but little connected with the original people of the country.

Leading Baloch families. Their broken down condition. The Jaskánis.

Since the advent of the Multáni Patháns, the old ruling Baloch families of this district have fallen into a state sometimes of respectable insignificance and sometimes of utter poverty. Among the Jaskánis,

* Secretary to Government of India, No. 5462 of 29th December 1858.
† Secretary to Government, Punjab, No. 627 of 12th August 1862.
‡ Secretary to Government of India, Foreign Department No. 764 P. of 28th March 1876, to Secretary to Government, Punjab.
§ Secretary to Board of Administration, No. 1865 of 26th May 1852.
‖ Secretary to Government, India, No. 1602, of 27th July 1864.

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Chapter III, E.

Leading Families and Jagirs.

The Jaskánis.

whose ancestors formerly ruled at Leiah, Imám Bakhsh Khán, the lineal heir of the last ruling Jaskáni, has been recommended for an *inám* of Rs. 360 a year.* He resides at Mangrota in the Sanghar *tahsíl*, and is in very poor circumstances. Mahomed Razá Khán, cousin of the above, who lives at Basti Shadu Khán near Leiah, served during the mutiny as *Jamadár* of levies at Bannu. He gets an allowance of Rs. 600† a year out of the revenue of Basti Shadu Khán (*viz.*, Rs. 30 per mensem on family grounds, to be reconsidered at his death, and Rs. 20 by way of pension for his mutiny services). Another Jaskáni family of good position lives at Panjpari near Bhakkar.

The Hot family.

The Hot Baloches have quite lost their old position in the country. The present and only representative of the family is a lad, Imám Bakhsh Khán by name, who is almost a beggar, and who has been granted an *inám* of Rs. 240‡ per annum.

Nawáb Shah Niwáz Khán, Kattikhel, of Tánk.

The late Nawáb Sháh Niwáz Khán, Kattikhel, of Tánk, has been already mentioned. Previous to 1875 he received a third share of the revenues of Tánk. In 1875, in supersession of this arrangement, he was granted villages now assessed at Rs. 7,574, and having an area of 19,301 acres. He was also granted Rs. 25,000 a year in cash out of the revenues of the *tahsíl*.§ Both grants were made hereditary, to be continued to a selected member of the Nawáb's family. The present representative of the family is Nawáb Ghulám Kásim Khán, grandson of Sháh Niwáz Khán, and a minor under instruction at the Ward's School at Ambála. Another member of this family, Farukhsher Khán, son of that Sahibdád Khán who was killed by Malik Fateh Khán in the fort of Akálgarh, and cousin to the late Nawáb Sháh Niwáz Khán, used to get a cash allowance of Rs. 1,500, but this was raised in 1875 to Rs. 3,000 ‖ for life.

The Gandapur Chiefs. Guldad Khán and Kalu Khán. Their allowances.

Sir H. Edwardes, when settling the Gandapur country in 1848, confirmed Guldád Khán and Alí Khán the Chiefs in the enjoyment of a fourth of the revenue of that tract. Guldád Khán was son, and Alí Khán was brother to the former Chief, Zaffar Khán. Kalú Khán, the son of Alí Khán, succeeded his father on his death, and in 1855¶ the allowance was confirmed to him and Guldád Khán for their respective lives, their shares being—Guldád Khán $\frac{2}{3}$, Kalú Khán $\frac{1}{3}$. In 1875 Guldád Khán was degraded from the Chiefship as a punishment for having tried to establish a small fort in the Shiráni country, which led to the murder by the Shiranis of the men employed in the work. His son, Mahomed Afzal Khán, was then appointed in his place, and has since received the allowance. Guldád Khán has never done any special service for the Government. Kalú Khán was one of Sir H. Edwardes' stoutest adherents. He served at Multán, and during the mutiny he raised a Regiment which he took up to Peshawar, where its presence had a very good effect. In consideration of these

* Sanctioned by Punjab Government, No. 1373 of 28th October 1878.

† Financial Commissioner's No. 4077 of 6th December 1864, to Commissioner, Deraját.

‡ Sanctioned by Punjab Government, No. 1374, of 28th October 1878.

§ Proceedings of His Honour the Lieutenant-Governor of the Punjab, No. 122 of 25th January 1875.

‖ Farokh Sher Khán died on 4th October 1878, since the above was written.

¶ Secretary to Government of India, No. 2764 of 3rd August 1855.

Chapter III, E.

Leading Families and Jagirs.

Jágír of Kalu Khán Gandapur.

services he was granted in 1861* a *jàgìr* of Rs. 1,000 in perpetuity. He was allowed, when selecting villages for this *jàgìr*, to take parts of villages which had been fraudulently assessed by the native officials entrusted with the work at much less than their real value; and several plots in *mauzah* Kuláchí, granted at a *jama* of Rs. 361, were resumed by order of the Financial Commissioner in 1866. Kalú Khán now holds in *jàgìr* villages granted at Rs. 639, but now assessed at Rs. 2,648† and with an area of 18,218 acres.

Naurang Khán, Gandapur.

Naurang Khán, Gandapur, classed by General Reynell Taylor in 1852 as a yeoman, has since been promoted for services in the Multán and mutiny campaigns to the position of a Raís. In 1869‡ he was granted a perpetuity *jàgìr* of Rs. 600 partly in this district and partly in Bannu. His *jàgìr* in this district has now been assessed at Rs. 434.

Inàms to leading men of border tribes. The Khasor Chiefs.

The leading families of other border tribes and their allowances have been already referred to in the notices of those tribes. Similar allowances are enjoyed by the Chiefs of the Khasors. Hasan Khán, the old Chief of this tribe, used to receive one-fourth the revenues of Kirri Khasor from the Nawábs of Dera. The Sikh Government allowed him a *jàgìr* of Rs. 12,000§ and Rs. 1,000 cash *inàm*. He took sides with Fateh Khán, Tiwána, and was killed fighting for him at the battle of Bábar, after which the Diwán confiscated the *jàgìr*. Sarfaráz Khán and Sháh Nawáz Khán, sons of Hasan Khán, served in the Multán campaign, and their uncle, Fateh Khán, was killed at the fight of Saddúsám. Sarfaraz Khán also served with a few horse at Pesháwar during the mutiny. In 1870 they were granted pensions of Rs. 500 each, or Rs. 1,000 ‖ in all, hereditary to be enjoyed by one or two heads of the clan. This grant takes the form of a cash *inàm* out of the revenues of *mauzah* Kirri Khasor. Sháh Nawáz Khán having died his allowance is now held by his son, a minor. A cousin, Abdál Samand Khán, who formerly served in the frontier militia, holds a *màfí* worth Rs. 200 for Rs. 300 a year.

Diwán Daulat Rai.

Diwán Daulat Rai, the former Sikh *Kàrdàr*, who was ousted from his Government in favour of General Van-Cortlandt, received at annexation a *jàgìr* of Rs. 1,400¶ for life. Much of this was lost by diluvion, and in 1865 the Diwán was compensated by a grant of waste lands, which in 1875 were confirmed to him in *jàgìr* also for life. The Diwán now holds 3,869 acres, assessed at Rs. 1,007. He resides at Dera, the seat of his old Government, and is a member of the city board of Magistrates.

Gosain Hetnand Lál.

Gosain Hetnand Lál is the head of the Hindús of this district. His father, Kanaia Lál held a *jàgìr* valued at Rs. 2,114. On his

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* Punjab Government, No. 74 of 29th January 1861.

† Rs. 488 must be deducted from this sum on account of the ¼ *inám* enjoyed by the Gandapur Chiefs for the lands in that circle. The net *jàgìr* is Rs. 2,160.

‡ Secretary to Government of India, No. 2278, dated 24th November 1869.

§ Rs. 12,000 was the assessment of Kirri Khasor which then possessed a broad Kachi covered with wells and date groves, nearly the whole of which has since been washed away. The date revenue alone was then worth Rs. 6,000 or Rs. 7,000.

‖ Sanctioned by Secretary to Government of India, Foreign Department, No. 183 of 10th October 1870.

¶ Secretary to Board of Administration, Punjab, No. 1016 of 26th June 1850.

Chapter III, E.

Leading Families and Jagirs.

Gosain Hetnand Lál.

death, in 1864, this was cut down to Rs. 400, besides two *máfi* wells.* The grant is for the support of the *Dwárá* at Dera, but has been enjoyed by the Gosain to the exclusion of the rest of the brotherhood. It will be continued to the member of the family who may be recognised by the Government as head of the family, but not necessarily in accordance with the strict rules of inheritance. The area of this *jágír* is 2,723 acres, now assessed at Rs. 702.

Gosain Udho Bhan.

Gosain Hetnand Lál lives at Dera. He is head of the Lálji family. There is another family of Shámji Gosains, resident at Leiah. Gosain Udho Bhan, the head of the latter, has been given an *inám* at this Settlement of Rs. 250 a year for life.†

The Makhdums of Belot.

The Makhdums of Belot enjoy a *jágír*‡ near Belot, which has been held by them since the days of the Mughal Emperors. Makhdum Sarfaraz Shah is the present incumbent. The *jágír* has an area of 19,844 acres, and is assessed at Rs. 2,087. It is held in perpetuity for the support of the Belot shrine. The old *jágír* of the Makhdums of Belot included a number of good villages forming the larger portion of the Bet circle of the Bhakkar *tahsíl*. It had, however, been gradually partitioned prior to British rule. The younger branches were confirmed by our Government in possession of their shares of the *jágír*, but subject to the payment of one-fourth *jama* as *nazarána* to be increased on the death of the then incumbents to a half. The succession to these shares was made strictly lineal, and failing direct heirs, the shares lapsed to Government. Deducting the ¼ *nazarána* the orignal grants aggregated Rs. 3,165, but these, in spite of a large increase of revenue, have now been reduced by resumptions to Rs. 2,198.§

Their relations in the Bhakkar *tahsil*.

Alávardi Khán of Hazara. *Ex-Ressaldár*.

The only *jágírdár* of any mark in the cis-Indus *tahsíls* is Alávardi Khán, Kazilbash, a Persian gentleman who served in the first Kábul war in which his brother was killed. At the time of the mutiny he was *Ressaldár* of the 17th Irregular Cavalry and distinguished himself in a dashing attack on some mutineers of the 9th Irregular Cavalry whom he came up with near Leiah, and whose leader, *Ressaldár* Wazír Khán, he slew with his own hand. In 1862 he was granted a *jágír* of Rs. 2,600 ‖ in lieu of his pay as Commandant. Of this, ¼ was to be in perpetuity. Besides this, Alávardi Khán receives allowances aggregating Rs. 970 a year from the Military Department. Though not originally a resident of this part of the world, yet he has now bought lands at Hazára in Bhakkar, and settled down in the middle of his *jágír*, in which he exercises judicial powers. The *jágír* has now been assessed at Rs. 4,004. It has an area of 9,262 acres.

Násar Khán of Docharkha.

Besides Alávardi Khán, one or two other cis-Indus notables call for notice. Násar Khán, Popalzai, of Docharkha near Leiah, was a distinguished native leader in the local wars during Sikh rule. He was employed by Sir H. Edwardes during the Multán campaign

* Secretary to Punjab Government, No. 148 of 24th February 1865, to Secretary, Financial Commissioner.

† Sanctioned by Punjab Government, No. 1373 of 28th October 1878.

‡ Grant confirmed by Secretary to Government of India's No. 555 of 10th February 1854.

§ *Jágírs* of the Main Saiyads were sanctioned along with the Belot *Jágír*.

‖ Sanction notified by Secretary to Government Punjáb's No. 527 of 11th August 1862.

Chapter III, E.

Leading Families and Jagirs.

Násar Khán of Docharkha.

in the investment of Harrand. He also served as a *Ressaldár* during the mutiny in Hindustán. He is a brave soldier, and gets a pension of Rs. 1,440 per annum. He is now a very old man. Násar Khán's family came from Kábul about a hundred years ago. Jehán Khán, Popalzai, grand-father of Násar Khán, was one of the leading Sirdárs under Ahmed Sháh and Timúr Sháh. One of his sons, Ghulám Rasúl, married a daughter of Fateh Khan, the Jaskáni Chief, and settled with his wife at Docharkha, which had been granted to him by her father. The present Násar Khán is the son of this Ghulám Rasúl.

Mehr Sháh of Sháhpur.

Mehr Sháh, Saiyad, of Shahpur, is the hereditary *Pír* of large numbers of Baloches in the Dera Gh.ázi Khán district. His ancestors used in old days to get large allowances from the Amírs of Sind, but the family is now in reduced circumstances. Mehr Sháh has now been recommended for an *inám* of Rs. 461 in the Dera Gházi Khán district, and Rs. 250 in this district, or Rs. 711 in all.

The Sheikh-Búdín *faqír*.

Faqír Baha-ud-dín, who lives at the top of the Sheikh-Búdín hill, and is known as the Sheikh-Búdín or Gúndwála *faqír*, has a small *jágír* granted in 1866,* originally valued at Rs. 300, and now assessed at Rs. 714. He is a well-disposed old gentleman, by birth a Kashmiri, and gets a considerable income from pilgrims as well as frequent presents from the European residents. He has many wives, and his numerous family will soon people the hill with *faqirs*.

Tables of *Jágirs* and *Ináms*.

The *jágírs* and allowances of the principal families in the district in tabular form, and the rules for succession to *jágírs* will be found in Chapter V, Section C, in the account of the Regular Settlement. The safed-poshi *ináms* and holdings are given at page 95.

* Sanctioned by Secretary to Government Punjab's No. 363 of 27th April 1873.

CHAPTER IV.

PRODUCTION AND DISTRIBUTION.

SECTION A.—AGRICULTURE AND ARBORICULTURE.

Chapter IV, A.

Agriculture and Arboriculture.

General statistics of agriculture.

Table No. XIV gives general figures for cultivation and irrigation, and for Government waste land; while the rain-fall is shown in Tables Nos. III and IIIA. Table No. VXII, shows statistics of Government estates. Table No. XX gives the areas under the principal staples, and Table No. XXI the average yield of each. Statistics of live-stock will be found in Table No. XXII. Further statistics are given under their various headings in the subsequent paragraphs of this chapter. Land tenures, tenants, and rent, the system of agricultural partnerships, and the employment of field labour have already been noticed in Chapter III.

Cultivated and irrigated areas.

The figures below, and on pages 109-110 show the cultivated, manured and irrigated areas as ascertained at the recent Settlement, together with statistics of agricultural appliances.

STATISTICS OF AREA.

1	2	3	4	5	6	7	8
Number.	Name of *Tahsil.*	Total area.	AREA IN ACRES.				
			Not assessed.				*Assessed.*
			Barren.	*Mafi* or revenue free.	*Rakhs.*	Total.	Culturable.
1	Dera Ismail Khán	1,070,502	225,292	2,782	85,404	313,478	473,218
2	Tánk	315,252	71,349	1,122	127	72,598	99,931
	Mullázai villages transferred from Bannu district	48,416	27,096	...	9,729	36,825	3,422
	Total ...	363,668	98,445	1,122	9,856	109,423	103,353
3	Kuláchi ...	968,400	132,161	691	8,771	141,623	430,417
4	Bhakkar { Thal	1,681,107	10,182	212	483,011	493,405	1,168,438
	Bhakkar { Nasheb	312,072	78,681	656	476	79,813	118,369
	Total ...	1,993,179	88,863	688	483,487	573,218	1,286,807
5	Leiah { Thal ...	1,264,736	528,775	708	217,703	747,186	463,037
	Leiah { Nasheb	289,135	51,849	344	1,570	53,763	133,951
	Total ...	1,553,871	580,624	1,052	219,273	800,949	596,988
	Total ...	5,949,620	1,125,385	6,515	806,791	1,938,691	2,890,783

Chapter IV, A.

Agriculture and Arboriculture.

Cultivated and irrigated areas

Number.	Name of *Tahsil*.	9	10	11	12	13	14	15	16
		AREA IN ACRES.							
		Assessed.							
				Cultivated.					
		Abandoned (from 3 to 10 years).	Fallow up to 3 years.	Irrigated, by wells. *chahi.*	Irrigated by perennial springs *kálápáni.*	Irrigated by Indus floods, *sailáb.*	Unirrigated and torrent irrigated *báráni, rodkoi* and *daggar.*	Total cultivated.	Total cultivated and fallow.
1	D. I. Khán ...	43,578	19,679	5,288	334	34,580	180,347	220,549	240,228
2	Tánk ...	27,060	25,091	...	58,529	...	32,043	90,572	115,663
	Mulázai villages transferred from Bannu district ...	...	46	...	...	...	8,123	8,123	8,169
	Total ...	27,060	25,137	...	58,529	...	40,166	98,695	123,832
3	Kuláchí ...	97,233	60,509	458	22,731	3,425	212,004	238,618	299,127
4	Bhakkar { Thal	692	2,146	13,511	...	...	2,915	16,426	18,572
	Bhakkar { Nasheb	5,618	6,428	9,880	...	91,964	...	101,844	108,272
	Total ...	6,310	8,574	23,391	...	91,964	2,915	118,270	126,844
5	Leiah { Thal	7,919	5,823	40,771	...	...	...	40,771	46,594
	Leiah { Nasheb	5,475	6,838	22,898	...	66,210	...	89,108	95,946
	Total ...	13,394	12,661	63,669	...	66,210	...	129,879	142,540
	Total ...	187,575	126,560	92,806	81,594	196,179	435,432	806,011	932,571

AGRICULTURAL AREAS AND APPLIANCES.

Agricultural areas and appliances.

Number.	Name of *Tahsil*.	1	2	3	4	5	6
		Area in acres and percentage of total cultivated area.					
		Manured.	Irrigated (by wells and perennial streams).	*Zabti* crops (cotton, tobacco, &c).	*Paikasht* (cultivated by non-residents).	No. of population by Settlement census, 1877.	Per square mile of cultivation including fallow to 10 years.
1	Dera Ismail Khán ...	4,751	11,476	7,454	14,064	89,868	203
2	Tánk	...	58,121	7,479	4,872	26,914	120
3	Kuláchí	426	22,634	17,893	20,179	61,368	89
4	Bhakkar	14,637	21,947	1,634	3,648	100,083	481
5	Leiah	65,398	63,931	3,700	6,628	88,966	377
	Total ...	85,212	178,109	38,160	49,391	3,67,199	...

Chapter IV, A.

Agriculture and Arboriculture.

Agricultural areas and appliances.

Number.	Name of *tahsil*.	7 Number of cultivators.	8 Number of plough oxen.	9 Wells. In use. Masonry wells. Old.	10 Wells. In use. Masonry wells. New.	11 Wells. In use. Masonry wells. Total.	12 Wells. In use. *Jhalárs*.	13 Wells. Masonry wells out of use.
1	Dera Ismail Khán ...	11,115	19,259	400	71	471	...	163
		Máfi	wells	73	3	76	...	6
2	Tánk ...	4,121	7,197	...	...	...	...	...
3	Kuláchí ...	7,476	14,499	24	7	31	7	11
		Máfi	wells	1	...	1	...	3
			Thal	431	204	635	...	91
		Na	sheb	539	190	729	61	52
4	Bhakkar ...	15,276	30,552	970	394	1,364	61	143
		Máfi	wells	24	3	27	...	3
			Thal	1,621	403	2,024	...	725
		Na	sheb	784	379	1,163	253	110
5	Leiah ...	13,364	25,887	2,405	782	3,187	253	835
		Máfi	wells	36	...	36	...	...
	Total ...	51,352	97,394	3,799	1,254	5,053	321	1,152
		Máfi	wells	134	6	140	...	12

Number.	Name of *tahsil*.	14 Wells. Depth of wells in feet to the water.	15 Wells. For an average well. Cost of constructing a well.	16 Pairs of bullocks per well. No. of pairs required.	17 Pairs of bullocks per well. Total cost per well.	18 Cost of well gear (Persian wheel, &c.)	19 Area usually irrigated per well. *Rabi*.	20 Area usually irrigated per well. *Kharif*.
			Rs.		Rs.	Rs.		
1	D. I. Khán ...	17	400	3	150	35—50	10	5
2	Tánk ...	...	...	...	...	...	...	...
3	Kuláchí ...	20	400	3	150	35—50	10	5
		41	450	6	600	...	23	7
		10½	250	3	120	...	10	2
4	Bhakkar ...	24	340	4	340	35—50	15	4
		28	375	4	280	...	18	5
		11½	202	3	120	...	10	3
5	Leiah ...	22	310	4	220	35—50	15	4
	Total ...	22	360	3	215	...	12	4

Natural divisions of the district. Six tracts.

The Dera Ismail Khán district divides naturally into six tracts, each of which is distinguished by marked peculiarities in the quality of the soil and the character of the cultivation. These are :—

Chapter IV, A.

Agriculture and Arboriculture.

Natural divisions of the district. Six tracts.

(1).—*The Damàn.*—The soil is a hard clay. Cultivation is carried on in embanked fields.

(2).—*The Panià la tract.*—This includes the Lárgí valley and the Paniála Thal. The soil is light and sandy. Cultivation is mainly *bàràni* dependent on rain.

(3).—*The hill lands* of the Khasor, Nílah Koh and Bhittanni ranges. The cultivation here is all *bàràni.*

(4).—*The Rug-Pahàrpur tract.*—This assimilates in places to the Indus alluvial tract, but is mainly dependent for irrigation on wells, inundation canals, and the drainage from the Khasor range.

(5).—*The Kachi.*—This includes the whole of the alluvial lands flooded by the Indus. The cultivation is all *chahi* and *sailàba.*

(6). *The Thal.*—This is a sandy plain, getting no natural irrigation. The soil is light and sandy,. cultivation is mainly dependent on wells, but there is a little *bàràni* cultivation in parts.

Classification of lands.

The soil of each of these tracts is, as a rule, very uniform in character, and the further classification of cultivated land is based on the manner of cultivating and the means of irrigation.

In the Damán.

The Damán lands have been divided into—*Kàlàpàní lands.*—Watered by perennial streams. *Rodkoi lands.*—Watered by hill torrents. *Daggar lands.*—Getting *daggar* irrigation, *i.e.*, irrigation from the collected rain-fall of waste lands in the immediate neighbourhood. In the Assessment Reports these *daggar* lands were shown under the name of *bàràni*, but in this general account it will be better to call them by a more specific name, to distinguish them from pure *bàràni* or rain lands. *Chahi lands.*—Irrigated from wells. These are all in the immediate vicinity of the Indus.

In the Paniála tract.

The lands in the Paniála tract have been divided into—*Karez lands.*—These are watered by springs obtained by tunnelling into hill sides. *Kàlàpànì lands.*—As in the Damán. *Bàràni lands.*—Much of the *bàràni* in this part gets a certain amount of *rodkoi* and *daggar* irrigation, but most of it is entirely dependent on rain.

In the hill tracts. In the Rug-Paharpur tract.

The hill lands are all of one description, *viz., bàràni,* supplemented by the drainage from the neighbouring hills. The Rug-Pahárpur lands have been classified as *chàhi, sailàba-chahi, sailàba* and *bàràni.* The *sailàba-chahi* corresponds to the *chahi-nahri* of the Dera Ghāzi Khán district. The Indus Kachi lands are divided into *sailàba*, or flood irrigated, and *well* lands. In the latter, well irrigation is supplemented by floods.

In the Kachi.

In the Thal.

The Thal lands are divided into *well* and *bàràni.*

System of agriculture.

The agricultural practice of the district arranges itself under three principal types, followed respectively in the Damán, in the Kachi and in the Thal, each of which will now be separately described.

Agriculture in the Damán.

The soil of the Damán is very uniform in character, and though some lands are better than others and will yield a good crop with fewer waterings, still there are no clearly marked distinctions. The quality of land, too, is very liable to change in all the torrent-watered tracts. Bad lands are often suddenly enriched with a deep deposit of silt, and so become first-class. Good lands, on the other hand, are sometimes injuriously affected by being swept over by flood waters, that have already deposited the silt they originally contained. These floods sometimes remove the upper coating of good soil, and expose a

Chapter IV, A.

Agriculture and Arboriculture.

Agriculture in the Damán.

layer of bad soil underneath. A more common cause for the deterioration of good lands is the formation of ravines, which are very difficult to close, and, when once formed, increase rapidly in size, eating into the cultivated fields like a cancer. Extensive tracts of land, comprising sometimes hundreds of acres, may be affected in both these ways. Deterioration is generally to be ascribed to the want of sufficient labour for the efficient maintenance of dams or *laths*. With a sufficiency of labour the worst ravines can be closed, and the most desolate tracts brought into a state of the highest cultivation. Atogether the improvement is in excess of the deterioration; and though here and there a village or group of villages may fall off, yet the Damán, as a whole, is getting richer year by year.

Great fluctuations in the cultivated area.

The area of the Damán is very large, and the whole is culturable, the two things needed being water and labour. The water-supply depends partly on rain and partly on the condition of the dams on the hill torrents. The cultivated area for the whole tract, therefore, varies greatly from year to year. The fluctuations in the case of single villages are still more marked. Even during the same season the state of adjoining villages may be utterly different. Take two villages—A. and B. They have had the same rainfall, and are watered by the same torrent, but A. may be a sheet of cultivation from end to end, while B. is a desert. The irrigation dams of the first have held, while those of the second have given way with the first rush of water, leaving the cultivated lands high and dry. Another season might see their position reversed: B. might then be a sheet of cultivation, while A. was a desert. The *saroba paina* rule also leads to great inequalities in the state of adjoining villages, which are otherwise similarly circumstanced. In years of deficient rain-fall the flood waters are exhausted in watering the upper villages of a group, the lower villages remaining waste. The upper villages in such a year are often better off than if the supply of water had been larger, in which case their *laths* might have suffered. Whenever the crops fail in the upper villages they fail in the lower also: but the crops in the lower villages often fail in other years, when the upper villages are flourishing, the proportion of bad years being much greater in the one than in the other.

Damán naturally barren. System of irrigation.

Owing to the small rain-fall, and to the fact that but little even of the rain that falls sinks into the ground, and that the ravines, by which the drainage of the tract is carried off, run too far below the level of the country to benefit it in any way, the Damán if left to a state of nature, would always remain a desert. To bring it under cultivation it is necessary to arrest the water, which is running to waste in the ravines, and to spread it over the barren *pat*. The unirrigated *pat* will hardly produce even a poor crop in the most favourable seasons. Cultivation can only be carried on in embanked fields, called *bands*. The embankments surrounding these fields, which are from three to five feet high, are called *laths*, and the constructor a *lath-band*. If the cultivator is trusting to the local rain-fall only, he leaves the upper end of the field open, and runs long embankments called *páls* and *larras* across the *pat* so as to intercept as much of the rain water as possible, and bring it down to the embanked field. The water which runs off the *pat* collects at the lower end of

Embanked fields or *bands*. *Laths* and *lath-bands*. *Páls*, *larras*.

Chapter IV, A.

Agriculture and Arboriculture.

the field, where it is left to soak in. When the ground is sufficiently dry, it is ploughed and sown, and with one or two subsequent showers the cultivators may expect a crop. It is only the portion of the *band* which has been actually submerged that can be cultivated. With light rain these embanked fields do not fill at all. Heavy rain is required, and the more rain there is the larger is the portion of the field that gets flooded sufficiently to allow of cultivation. This cultivation is generally called *báráni*, to distinguish it from cultivation with aid of hill torrent irrigation. It is also called *daggar*, which is the term that will here be applied to it, reserving the term *báráni* for lands like those in the Lárgí valley, which are dependent on rain alone, and do not require the aid of embankments. The signification of the words *pat* and *daggar* is much the same, but *pat* is used to express the general appearance of the open plains from a landscape point of view, while *daggar* is used rather in an agricultural sense to express unembanked lands, the rain water from which runs off freely. This *daggar* cultivation is poor and fitful. The crops are uncertain, and the land does not get the benefit of the rich silt brought down by the hill torrents. The bulk of the land in *daggar* villages, even when these are cultivated up to their full extent, is generally a bare plain, differing little in appearance from the ordinary *pat;* as in order to get water enough to cultivate one field, the proprietor must have ten fields waste, and the proportion of waste to cultivated is in consequence always very large.

Báráni or *daggar* cultivation.

Irrigation from hill torrents. Construction of dams.

To develope the full capacities of the Damán, it is necessary to fill up these embanked fields or *bands* with the silt-bearing waters of the hill torrents. Opportunity is taken of a time when the torrent bed is dry. The *zamíndárs* of the neighbouring villages collect with their plough oxen. The lands round the selected site are ploughed up, and the earth dragged by means of a board called a *kén* drawn by oxen, and heaped up so as to form a dam. These oxen work one pair after another in a very methodical way. The dam thus thrown up is entirely of earth, except that the up-stream side is strengthened with fascines of brushwood. The dam is raised to a level somewhat above that of the adjoining *pat*. Flanking embankments (*pals*) are then carried so as to keep the water from falling back into the ravine, and shallow channels, called *kindahs*, are excavated so as to carry off the water, when it arrives, to the lands to be irrigated. The water generally comes down with a rush. This is the trying moment : sometimes it tops the dam, and then of course all is over. At other times a leak breaks out in the dam. These leaks are difficult to stop, and generally lead to the dam's breaking. In this case the labour of the cultivators for the season is lost. The dam cannot be repaired till the floods go down again. If, however, the dam stands the first burst, the stream fills up to the level of the side channels, which carry off the water, and the amount of silt deposited is so large that the dam very soon is perfectly secure. In this way a yawning ravine 20 feet deep is silted up in a few days almost to the level of the surrounding *pat*. Whether a dam stands or not depends much on the soil of which it is made : good soil binds well and quickly ; bad soil is apt to let the water form holes and leak through. There are places where it is almost hopeless, in consequence,

Chapter IV, A.

Agriculture and Arboriculture.

to construct a dam. The more dams there are on a stream the better, as they keep up the level of the bed, and the work of constructing dams becomes easier and easier as the level of the bed below the dam rises nearer to that of the lands to be irrigated.

Irrigation arrangements for the distribution of the water-supply.

The water brought down by the torrent is thus led away through the *kindahs*, by which it is distributed among the smaller channels, from which the *bands* are filled. In a torrent-watered country these *bands* are no longer left open on the up side. The embankment is carried all round the field. The water is let in at the head of the *band;* and when the *band* is filled, the mouth is closed and the water passes down the channel to the next *band*. Where necessary, small embankments are thrown across these side channels, which are cut when the *band* has been filled. The upper fields on a channel get watered first, in turn, down to the last fields. This is the arrangement when the flow of water is small and under control; but when a big stream comes down, and the dams are standing, the water floods the country for miles; it runs from *band* to *band*, breaking the embankments and sometimes sweeping them away altogether. As a rule the quantity of water is too large to allow of its regular distribution. The irrigating channels are full, and every one fills his *bands* as fast as he can, and then closes their mouths. If the *laths* break before the ground is saturated and the silt deposited, it is a chance whether the cultivator will get a crop or not. Sometimes, however, a high flood covers up the *laths*, or embankments by which the *bands* are surrounded, burying them in a deep layer of silt. Such deposits are very fertile, and grow first class crops if cultivated at once; though the lands have to be re-embanked before the next season. There are a succession of dams on each hill stream. When the villages dependent on a dam have been irrigated, the dam is cut and the water let down to the next, and so on till the lowest dam is reached and cut, after which the water runs to waste in the Indus. Sometimes a sudden fresh sweeps away in succession all the dams on a stream, and much inconvenience is occasioned by the fact that in such cases they cannot be repaired till the torrent ceases to flow. The general rule by which the lands at the head of a stream or channel are first entitled to be watered and after them the lower lands in succession, is known by the local name of *saroba paina*.

Saroba paina rule.

Quality of Damán crops.

Where a hill torrent is under effective control and cultivators are sufficient, the character of the adjoining *pat* altogeter changes. From a bare waste it becomes a sheet of cultivation, the wheat crops are equal to those on manured well lands; the *bájra, jowár* and cotton are magnificent. To get really good crops, however, the first irrigation previous to sowing is not sufficient. A second irrigation or a certain amount of rain is required while the crop is growing. On the best lands, however, provided that the *bands* have been thoroughly saturated, fair crops will often be produced without any subsequent watering, and with little or no rain. The larger *bands* in torrent-irrigated tracts are filled up with water to a depth of four feet and even more at the lower end. All this water is allowed to soak in gradually, and as the soil is tenacious of water, this takes time. Sometimes in the cold weather, when the *bands* have been filled up late in the season, and the cultivator is in a hurry to sow his crop, he

More than one watering required.

More than one watering required.

expedites matters by cutting the *laths* and letting off the water after it has stood for only two or three days, taking the chance of a shower of rain or a second irrigation coming in time to save the crop before the half saturated land dries up. Half irrigated lands are generally sown with *bájra* and *sarson*, the seed of which costs very little; and it is seldom that insufficiently irrigated lands are sown with wheat, the seed of which is too valuable to be risked.

Tandobi or *tánd* cultivation.

The *Kálápáni* cultivation, that is to say, cultivation irrigated from a perennial source, and not from local rain-fall, is of two sorts—*tánd* or *tandobi* and *vichobi*. In *tánd* cultivation the water is laid on to open fields divided into strips and plots with small ridges between, like those used in well cultivation. The *vichobi* cultivation resembles the ordinary hill torrent cultivation, to which the expression is often applied. Embanked fields are filled up with water, which is allowed to soak in, after which the field is ploughed and sown. As a rule *tánd* cultivation is only carried on near the head of a stream. It gives less trouble, but requires more water, as the crop has to be irrigated every ten days or a fortnight. Where the water of a stream belongs to a tribe on shares, the bulk of the *kálápáni* is used in *tánd* cultivation, the surplus being employed in *vichobi* cultivation. Often after rain the amount of *kálápáni* increases greatly, though the water can still be kept in hand and distributed in ordinary *kálápáni* fashion; but there is a point when it is impossible to distinguish the *kálápáni* or dry weather flow, from the *rodkoi* or torrent flow. When the torrents come down in force, they usually carry away all the little embankments for diverting the *kálápáni*, and the whole water-supply sweeps away through the main channel. By cutting deep heads, however, to their side channels, the *kálápáni* proprietors can generally ensure a sufficient and sometimes an over-abundant supply, even during the continuance of a flood. The *laths* round the fields used in *vichobi* cultivation are generally smaller than in torrent cultivation, but the fields get watered oftener. The *kálápáni* water brings down little or no silt, and while the *rodkoi* land can be cultivated continuously, without any deterioration in the natural luxuriance of the crops, *kálápáni* lands, especially when cultivated *tánd* fashion, require constant fallows. As a rule, the people like to leave *tánd* lands fallow for two years out of three. In consequence of this, even the *kálápáni* irrigated tracts do not look as green as might be expected, and the country, owing to the large amount of fallow, has a half cultivated look, which is unpleasing to the English eye.

Vichobi cultivation.

System of *Kálápáni* irrigation.

Absence of silt, and necessity for fallows.

Principal crops grown in the Damán. Uncertain character of Damán agriculture.

Except in the *kálápáni* tracts, the proportion of the Damán cultivated area under the different crops varies greatly. One year the cultivation is all *rabi*; the next year it is all *kharíf*. The principal *rabi* crop is wheat. Barley is grown very little, and gram seldom or never; *sarson* and *assún* (*tára mirá*) are extensively grown, especially in years when more land has been irrigated than is required for the wheat cultivation. In the spring the cultivators sow melons, cotton, and early *bájra* and *jowár*. The melons are generally sown in the cotton and *jowár* fields. They ripen during June, and come to an end in the beginning of July, when the rains set in. In abundant years they are so plentiful as to be almost

Chapter IV, A.

Agriculture and Arboriculture.

Principal crops grown in the Damán. Uncertain character of Damán agriculture.

unsaleable, and are given in large quantities to cattle. Some of the varieties are very superior. In July and August the people sow the main *bàjra* and *jowàr* crops. *Bàjra* sowing goes on till the beginning of September, after which it is too late for it, and the people sow *sarson* instead. They often sow *bàjra* in the central portion of the *band* that dries first, and *sarson* in the *kambel*, or depression along the edge of the *band*, from which earth has been taken to construct the *laths*, and in which water lies longer than in the field generally. The spring *bàjra* and *jowàr* grow very high, nine or ten feet, and are very valuable for fodder; but yield less grain than the later sown or *sàwan* crops, which are often not more than three or four feet in height. The Damán system of cultivation is not suitable for tobacco and garden crops, which are grown only on well lands. A certain amount of vegetables are, however, grown on *tànd* irrigated *kàlàpàni* lands.

Crops on *kàlàpàni* lands. *Vichobi* crops. *Tànd* crops.

The crops grown on *vichobi* lands are much the same as in the torrent-irrigated portions of the Damán. On *tànd* lands cotton and *bàjra* are hardly ever grown; the crops are wheat for the *rabi* and *jowàr* for the *kharìf*, with a certain amount of rice, where the locality is favourable for its cultivation.

Rice cultivation.

Rice in this district is not sown in nurseries and then transplanted. The seed is trampled into the wet ground, and the plants are left to grow where they first spring up.

The Lárgí valley and Paniála Thal.

Between the Nílah Koh and the Khasor ranges, lies the Lárgí valley, a stretch of level sandy country, varying from 5 miles to 1 mile in width, and debouching at one end on the open country round Isákhel and at the other on the Paniála Thal, an open sandy plain, which gives place towards the south to the Dera Ismail Khán Damán. This Thal or sandy tract extends from the Rug-Pahárpur depression on the east, sweeps around Shekh-Budín, and continues along the southern slope of the Bhittanni range, so as to include the northern portions of the Tánk and Kuláchí *tahsìls*. The greater part of it, however, lies in the Dera Ismail Khán *tahsìl*, and the Kuláchi portion is wholly waste. It is bounded on the south by the *pat* country, irrigated from the Soheli and the Takwára.

Character of the soil and cultivation.

The character of the soil in the Paniála-Thal and in the Lárgí valley is similar to that of the Marwat valley. In places the cultivation is pure *bàràni*, and spreads out over open fields and rolling unenclosed sand hills called *dabbaks*. In other places the fields are more or less embanked, so as to intercept the drainage from the neighbouring hills. Sometimes a *lath* is thrown across *bàràni* lands to prevent the water running off. Lands so *lathed* soon lose their character. The slight deposits of silt that are gradually formed, change the soil from a light sand to a clay, resembling that of the Damán. Eventually, such lands can only be cultivated after being thoroughly irrigated, and cease to be capable of purely *bàràni* cultivation.

Fluctuations in the cultivated area.

The area under cultivation in this circle is apt to vary a good deal, but unlike that of the Damán lands, the cultivation here depends mainly on the local rain-fall. The country is very similar in character to the Marwat *tahsìl*, from which it is separated by the Sheikh-Budín range.

Karez and *kàlàpàni*. *Bàràni* lands. Rates of yield per acre. The hill lands.

The *karez* and *kàlàpàni* lands are rich, but of small extent. The *karez* lands in particular are for the most part *dofasli*, and grow tobacco and vegetables. The bulk of the cultivation is *bàràni*. The hill lands consist of the Khasor range and parts of the

Chapter IV, A.

Agriculture and Arboriculture.

The Nílah Koh hills.

The Bhittanni range.

Nílah Koh and Bhittanni ranges. No settlement survey has been made of the Nílah Koh hills except of the Shekh-Budín portion. The whole forms a Government *rakh*, and is uncultivated, with the exception of one or two insignificant plots, which have not been assessed. The Bhittanni range was till lately included in the Bannu district. The southern portion, along with the Mulázai villages, has now been transferred to this district. It contains very little cultivation.

Character of the cultivation.

The Khasor hills are scattered over with numerous patches of cultivation. A level piece, which gets the rain water from the higher lands, is selected and embanked. Sometimes, these embanked fields form terraces one above the other. The size of the cultivated patches varies from one or two roods to twenty acres. The cultivation depends on the local rain-fall, and is uncertain. Sometimes nearly the whole of these hill lands remain waste. In other years nearly the whole will be cultivated, and in years of abundant rain-fall, very fair crops are produced. Wheat and *bàjra* are the favourite crops in the hills. The wells at the foot of the range grow a good deal of tobacco. These lands are mostly cultivated by proprietors who own small patches in severalty. In good seasons the crops are fair, but the cultivation is dependent on the rain-fall and very uncertain, and in some years nearly the whole area remains fallow. Cultivation too, owing to the situation of the plots and the absence of water, is generally very arduous. Where lands are rented the share taken as rent is a half.

Cultivation in the Rug-Pahárpur tract.

The Rug-Pahárpur tract occupies an intermediate position between the Kachi and the Damán. It has been already described at pages 7 and 8. The greater portion of it gets irrigated from the Indus; but the portion reached by natural inundations is comparatively small, and the greater part gets irrigated indirectly through canals or by the Purán. The upper lands again, close under the Khasor range and along the Paniála Thal, get irrigated by the drainage from the hills. These lands are *lathed*, and cultivation, as in the Damán, is carried on in *bands*. Mixed up with these *bàràni* lands are numerous wells, which get no Indus irrigation, the irrigation from the wells being supplemented in most years by the hill drainage. Below these again comes the Indus irrigated tract, where the cultivation is partly well, partly *sailàba*.

Kachi tract included in four *tahsils*.

The Kachi tract consists of the alluvial land on both banks of the Indus, and includes portions of the Dera Ismail Khán, Kuláchi, Bhakkar and Leiah *tahsìls*. Its area is as follows :—

AREA OF LANDS IN THE KACHI TRACT.

Name of *Tahsìl*.	Cultivated and fallow.	Culturable.	Unculturable.	Total area.
Dera	27,457	63,708	76,134	167,299
Kuláchí	3,340	15,775	15,681	34,796
Bhakkar	108,272	123,989	79,811	312,072
Leiah	95,946	139,426	53,763	289,135
Total ...	235,015	342,898	225,389	803,302

Chàhi and *sailàba* soils.

The soils of this tract may be classed under two heads, *chàhi* or irrigated, and *sailàba* or inundated. In its general characteristics the soil all through the Kachi is uniform in character, though varying

Chapter IV, A.

Agriculture and Arboriculture.

Cháhi and *sailába* soils.

in quality. In some places there are deep deposits of rich loam, in others the loam is mixed with an excessive amount of sand, or forms a thin coating overlying a bed of pure sand underneath. These differences, however, fade one into another, and the same field is in some places rich and in others poor. The quality of the soil, too, changes with the length of time that the land has been under cultivation. A bed of loam newly deposited by the river may be first class, but after ten years of continuous cultivation it often gets poor and weedy. The presence of *kallar*, or natural salts, in the soil, also affects the quality. In some parts of the Kachi, especially in the case of well irrigated land, soil which is naturally good, is quite spoilt by these *reh* exudations. In a country subject to annual inundation, the character of the soil is always more or less liable to change. The people themselves go in very little for classification of soils. They say that land is new *mat* (loam deposit), or *kallari* (impregnated with *reh*), or *ret* (sandy). They more generally speak of land as *good*, *middling*, and *bad*, and there is no ready means for deciding the category in which any particular field should be placed. Much of the *mat* land is old and worn out, and inferior in quality to lands of a poorer description, but more recently broken up. The Kachi lands of the Bhakkar *tahsíl* are rather better than those of the Leiah *tahsíl*, especially to the north, where more silt is deposited than lower down. The falling off towards the south is not, however, progressive, and from Bhakkar to the Muzaffargarh border the quality of the soil on the whole very uniform. In the Dera Ismail Khán *tahsíl*, also, the villages to the north above Husain Sanghar are the best. The strip of country below these, nearly down to the town of Dera is for the most part very poor. Below Dera, down to Dera Fateh Khán, the Kachi lands of this and the Kuláchí *tahsíl* lie in scattered *bets* and islands, and as regards the quality of their soil they have no clearly marked characteristics.

Lands but little classified by the people.

Relative quality of the lands of this tract.

Average produce and area under cultivation fluctuate comparatively little.

The extent of land annually under cultivation, and the average yield in all this Kachi tract, vary comparatively little. The Indus inundation almost always extends over far the greater part of its area, and crops once sown seldom fail altogether. The part most liable to suffer from deficient floods is the inner portion of the Nasheb, from above Leiah to the Muzaffargarh border. On the other hand this is the part that suffers least in years of excessive flood. As far as Mr. Tucker's experience goes, the wheat harvest, even in bad years, is never less than half the average; and the area under wheat is two-thirds of the whole cultivated area. In ordinary years nearly the whole of the arable land is cultivated, the proportion of fallow for the whole tract being from 5 to 10 per cent, on the cultivated area. A year in which 20 per cent. of the area remains fallow is very exceptional. In the Damán the average area under cultivation is practically an unknown quantity. Even the expression cultivated area is indefinite, as it covers lands which have been carefully embanked, irrigated, ploughed and sown, and also lands which are unembanked, and over which the cultivator has after rain casually scattered a few handfuls of *bájra* and *sarson* seed in the hopes of a little fodder for his cattle. In the Kachi, with the exception of a very little *máttar* and *samukha* cultivation in newly-formed *bets*, lands are carefully

ploughed two or three times, and there is very little of that loose cultivation which, while swelling the estimates of area, necessitates large reductions in the estimates of average yield.

Chapter IV A.

Agriculture and Arboriculture.

Natural irrigation of the Kachi tracts.

The cultivation all through the Kachi depends on the inundations of the Indus. It is only the outer villages of the tract that are exposed to erosion and diluvion, but the whole is more or less intersected by streams of the Indus. To insure the irrigation of the higher portion of the Nasheb, it is customary to throw dams across the channels by which it is intersected. The great object is to pass on the water from these embankments by side channels, instead of breaking the *band*, and allowing the work to be entirely carried away. With careful management these embankments are kept up for years. A few small canals too have at different times been excavated for the irrigation of the higher lands. As a rule, however, the people trust to unassisted floods and percolation. It is only the higher lands that require artificial means for their irrigation. In years of high flood there is no necessity for dams, as the Nasheb gets flooded up to the Thal bank. At such times the people are often tempted to cut the embankments, and thus get rid of a portion of the water. After two or three years of high flood, they invariably get careless and stop making the dams. Then come two or three years of deficient flood, when the lands remain dry, after which dams are reconstructed, and the old water-courses cleared out.

Assisted by dams and water-cuts.

Dams unnecessary in years of high flood.

Character of the cultivation. Principal crops.

The cultivation in the Kachi is in open fields. There are very few hedges. There is but little *kharíf* cultivation; tobacco and cotton are grown round wells, and in most years there is a certain amount of *bájra*, *jowár* and *til*; but the main crops are wheat, gram and peas; the first, especially, is grown very extensively, and occupies in most years two-thirds or more of the cultivated area. In years of high flood there is no *kharíf*, and when the flood waters remain standing for a long time, they are injurious even to the *rabí*. What the people like is one good flood in July, just high enough to cover all but the higher lands, on which they grow their tobacco and cotton. These get sufficiently irrigated by the water that percolates through the soil from below. The flood waters should stand three or four days, and then go down. This enables the cultivators to sow *bájrá* and *til*, and to get their lands thoroughly ploughed, ready for the *rabí* sowings.

Area of the Thal.

The Thal tract lies in the Bhakkar and Leiah *tahsíls*. Its total area is 2,945,843 acres, *viz*., Bhakkar 1,681,107 and Lieah 1,264,736 acres. The cultivation is mostly well, with a little *báráni* in the Bhakkar *tahsíl*, for the most part to the north and east, where the wells are deep and the area under well cultivation exceedingly small. There are 2,659 wells in use in the Thal. Of these 635 are in the Bhakkar *tahsíl* and 2,024 in the Leiah *tahsíl*. Cultivation in the Thal is carefully carried on, and the average produce as compared with the cultivated area is considerable. In the Pakka and Daggar circles of the Bhakkar *tahsíl*, and in the Pakka circle of the Leiah *tahsíl*, in fact in all the western portion of the tract towards the Nasheb, the average yield is worth between Rs. 12 and Rs. 13 per acre. In the eastern portion, constituting the great Thal, the rates of yield vary from Rs. 11 to Rs. 12. But though the produce

Number of wells. Yield of tract.

Chapter IV, A.

Agriculture and Arboriculture.

Depth of wells and great expense attending well cultivation.

is large, still the cost of carrying on the well cultivation is very heavy. The depth of wells in the Leiah Thal varies from 20 feet in the western to 36 feet in the eastern Thal. In the Bhakkar Thal the average depth of wells is 38 feet in the Daggar, and 51 feet in the Thal-Kalan circle. These deep wells necessitate expensive cattle to work them, till at last the expenses eat up the profits. As a rule no profit is to be obtained by letting out wells to tenants, and if a man cannot cultivate his own well, he is generally glal to make it over to any one who will pay the revenue and a nominal *malikàna*. In the Daggar circle, out of 416 tenants, 291 pay only the actual revenue due on their wells. In the Thal-Kalan circle, out of 58 tenants, only 4 pay anything besides the Government revenue. In the Leiah Thal there are a considerable number of *batai*-paying tenants, the rates of *batai* being a third and a fourth. Large allowances, however, have to be made for green fodder eaten by the cattle and the expenses of keeping the well in repair, which fall on the proprietor.

Bàràni cultivation. Estimate of produce.

The average yield per acre for *bàràni* land in the Thal by the produce statement is about Rs. 4 an acre. The extent of *bàràni* cultivation, however, fluctuates greatly from year to year, and the produce statement shows only the average yield for years when the land is cultivated. Allowing for years when the land remains waste, the average yield may be taken at Rs. 2 per acre. *Bàràni* lands are almost always farmed by the proprietors, or by tenants paying only revenue and perhaps a small cash *malikàna*.

Increase in Thal cultivation since 1855.

Since the Settlement of 1862 there has been a considerable increase of cultivation in the Thal. The details of area for the former Settlements and for the present Settlement are as follows :—

	CULTIVATED.		Abandoned.	Total.
	Chàhi.	*Bàràni.*		
Bhakkar.				
Mr. Simson's Settlement	9,485	1,204	1,596	12,285
Captain Mackenzie's Settlement	9,140	371	1,886	11,397
Present Settlement	13,531	2,970	1,989	18,490
Leiah.				
Mr. Simson's Settlement	36,238	...	4,389	40,627
Capain Mackenzie's Settlement	33,592	...	*9,159	42,749
Present Settlement	40,906	...	5,673	46,579

There has been an increase of about 40 per cent. in well cultivation in Bhakkar, and of about 13 per cent. in Leiah since Mr. Simson's Settlement. The *bàràni* areas do not admit of comparison, as the *bàràni* measurements of the Summary Settlements were imperfect.

* Of this 6,644 acres is old abandoned.

Well cultivation in the Thal.

In sinking a well in the Thal, besides looking to the depth to water, the *zamíndár* has to look to the nature of the ground. He tries to get a level plot of some forty or fifty acres. If he is unable to get a level plot of sufficient size, much trouble is entailed in smoothing down sand hills and levelling the ground before he can increase the area to the requisite extent. Perhaps he leaves the sand hills alone, and goes in for cultivating what level land there may be, without regard to its position; but these awkwardly shaped plots lead to great waste in the distribution of the water, and interfere with the symmetry which is the beauty of the Thal well cultivation. Wherever the amount of land attached to a well allows of it, it is cut up into segments corresponding with the shares on which the cultivation is held. These are separated from one another by the main water channels and foot paths, which radiate from the well with mathematical precision The commonest division is into six segments, each comprising a sixth of the well lands. All the water courses are perfectly straight, and are carefully plastered, to prevent the water being absorbed by the light soil, and so going to waste. The land is divided into small rectangular beds, some 30 × 17 feet in size. Four of these beds make a *nauka*, and each *nauka* is watered by a separate channel. Owing to the lightness of the soil much manure is required. The cattle belonging to the well are always herded at night on a portion of the well land. It is also a common custom to pay graziers to reside at a well for the sake of the manure. The well owner commonly allows a shepherd about 1 seer of grain at the *rabí* and a ½ seer at the *kharíf*, and half a *nauka* of turnips for every 20 sheep. He also gives him *langi* (*jand* loppings). Thal lands, unless well manured, quickly degenerate, and get overgrown with a weed called *bhukal*, which looks like a wild onion. In fact the necessity for manure is so great, that even camel dung is made use of in default of better, in spite of the bitter salts that it contains.

Manure allowances to shepherds.

Wells in the north-eastern Thal.

Most of the wells in the north-eastern Thal are *kacha*; but the wood of which these are constructed is daily getting scarcer, and *pakka* wells are now being sunk in all directions. To sink a *pakka* well is considered by the cattle owners of these parts to be a sort of distinction. They are very jealous of one another, and at the same time well-to-do. If a man, therefore, sinks a *pakka* well, one of his neighbours is almost sure to sink another within a few yards of it, to show that he is as good as his fellow. In this way most of the larger pastoral hamlets have now one or more *pakka* wells. The main crop grown on Thal wells is wheat. Turnips are grown for the well oxen, and there is generally some *bájra*, *jowár* and cotton for the *kharíf*. Cotton here is sown fresh every year, instead of being allowed to stand for two or three successive years as in the Damán. The climate is too hot for tobacco, except on wells close to the edge of the Kachi. In the south-eastern part of the Leiah Thal, where the water is inclined to be brackish, the people often leave their wells altogether during the hottest months, and move down to the Chenab. In truth, the Thal climate during June and July, with its scorching heat and sand-storms, is almost intolerable. There is very little *báráni* cultivation in the Thal. After a convenient rain-fall, the people often sow a little *assún* round their wells,

Crops grown on wells.

Crops on *báráni* lands.

Chapter IV, A.

Agriculture and Arboriculture.

Water-melons or *titaks*.

and in the north-eastern Thal there are detached plots of *bàràni* cultivation in the *laks*, or depressions between the sand hills, where the water collects. The crops principally grown are *moth* and gram. This detached *bàràni* cultivation is almost confined to the pastoral villages of the north-eastern Thal. The Thal people also grow water-melons, called *tìtaks*, or *hindwànàs*, among the sand hills round their towns and hamlets. These in years of abundant rain yield a fair crop. They are eaten green, and the seeds also are carefully preserved as food for cattle during the winter. Water melons are grown very little in the southern Thal. They are cultivated most extensively in the pastoral villages to the north-east. In some of the villages in this direction, such as Jandanwála and Dulehwála, they form a very important item in the resources of the population. Cattle eat them first raw; later on they eat the dried rinds, and finally the seed. A flock of 25 sheep or goats are allowed 30 seers of seed a day. In abundant years the seed lasts till February. Melon seed is also sometimes ground into flour and made into cakes, which are eaten by the people. Table No. XXII shows the number of cattle, carts, and ploughs in each *tahsìl* of the district as returned in 1878-79. The table on pages 109-110, gives details of cultivation, cattle and wells as ascertained at the recent Settlement.

Agricultural implements and appliances.

Sowing carried on with a drill (*nàli*). Number of ploughs.

All through the district cereals are generally sown with a drill (*nàli*) fixed on to the plough. The ground is ploughed two or three times first and then sown. Where the soil consists of fresh *mat*, a single preliminary ploughing is sufficient. In the Damán even this can often be dispensed with. *Bàjra* especially is often sown straight off. Both in the Kachi and Damán the ground sometimes, in seasons of much flood and rain, gets thickly overgrown with grass, and has to be repeatedly ploughed before it is fit for a crop. In the *kàlàpàni* tracts the sowings go on much later than elsewhere. Here it is advantageous for the land to be watered first and then ploughed and sown in the usual way. Very often, however, the water is only available late in the season. The sowing season is slipping by, and the cultivator has no time to flood his *band*, and wait for the water to soak in before he ploughs and sows it. Consequently he sows first, and waters the field afterwards. In this way not only does he save several days, but seed sown early sprouts much more quickly than seed sown late in the season, and the plants thus get a start before the extreme cold comes on.

With *tànd* cultivation sowing precedes ploughing.

With *tànd* cultivation the usual processes are reversed. The seed is scattered over the unploughed ground. The ground is then scratched with a plough. The loose earth is raked into little ridges so as to form small beds, and the water is then turned on to the field.

Broadcast sowing, *chat*.

Broadcast sowing is called *chat* in contradistinction to *nàli*, or sowing with a plough. Where necessary, after ploughing and before sowing, the clods are crushed with a roller (*garmala*).

People generally do not weed their crops.

The people in this district are careless cultivators. They never weed at all in the Damán, and very little in most parts of the Kachi. It is only in the Thal that they attempt to keep the crops clean.

Seasons of harvest.

In this district the wheat which is the main *rabi* crop, ripens from 15th to 30th April. The crops in the south may be ready four or five days before those in the north, but there is no material difference. As regards the time taken in reaping and threshing,

Chapter IV, A.

Agriculture and Arboriculture.

Seasons of harvest.

in the Thal, where labour is abundant, the crops are cut and stacked very quickly. In the Nasheb the work takes longer, but still the spare Thal population assists in the work, and the *zamìndàrs* give their undivided attention to it for the time, so that, as a rule the bulk of the grain is ready for the market by the end of May, and threshing is altogether over by 15th June. Reaping and threshing are generally over in the *pakka* villages along the Thal bank sooner than in those situated in outlying islands and river *bets.* In the Damán and generally through the trans-Indus *tahsìls*, when the harvest is large, great delay often takes place in getting it in, owing to the paucity of labour. This is particularly the case if harvest operations are delayed by rain. The *zamìndàrs*, too, are often distracted by having at the same time to sow and water the early *kharìf* crop. Owing to these causes, the wheat in the Damán is often not ready for sale till quite the end of June or beginning of July. In the case of the *kharìf*, too, there is often a good deal of delay before the *bàjra* and cotton are ready for the market. In most parts of the district, the people, in reaping wheat and barley, cut off little more than the ear, leaving most of the straw standing. In the same way, when *bàjra* is abundant, the ears are picked and the stalks left. The cattle are then turned loose into the fields. This system is very wasteful, especially as the people are often hard up later in the season for *bhoosa* and fodder for their cattle.

Wasteful system of reaping.

Share allowed to the reaper of wheat.

The share of the crop allowed to the reaper varies. In the Damán the common rate for wheat is $\frac{1}{20}$ or $\frac{1}{21}$. The nominal rate in the Kachi, is about the same. In the Kachi, however, the ground is often much overgrown with thistles and camel thorn (*jowàsa*), which render reaping difficult and painful. In such cases the reapers get a much larger share. The share too is increased when reapers are working against time to save lowlying crops exposed to inundation. As the *nallahs* rise, and the waters begin to overflow into the fields, the proprietor will sometimes give the reapers as much as a fourth. South of Leiah the Kachi reaper, under ordinary circumstances, takes one sheaf out of forty, but he gets an especially good one, which he has made up as far as possible of ears without straw. In this way, instead of a fortieth, he really gets a twentieth share. This special sheaf taken by the reaper is called *dharwan*, and the ordinary sheaf *harwan.* The average share taken by reapers in the Kachi, may be put at a fourteenth. In the Thal the crops are thick and usually free from thorny weeds. The reaper here nominally gets a fortieth as in the Kachi, but his real share may be put at about $\frac{1}{32}$. The share allowed for *bàra* is much the same as that for wheat. Cotton is picked by women, who are allowed from a sixth to an eighth, as the crop is thick or thin.

For *bàjra* and cotton.

Manure. Not used in the Damán.

Manure is not used at all in the Damán. Crops grow luxuriantly without it, and it is said to burn the soil. Round the town of Dera, however, the well lands are richly manured, but a long course of well cultivation has modified here the original quality of the soil. In the Kachi tract all the manure obtainable is made use of. Most of it is applied to well lands ; but, where there are no wells, it is put on to the lands immediately round the village site, which are reserved for turnips. When the floods are high and stand for some time, much

Valued in the Kachi.

Chapter IV, A.

Agriculture and Arboriculture.

Indispensable in the Thal.

injury is done to the manured lands in the Kachi, as all the strength is taken out of them. In the Kachi the bulk of the land is unmanured, and though old lands, if unmanured, get poor, still manure is not a necessity. In the Thal manure is a necessity, and without a large supply of it cultivation cannot be carried on.

System of rotation of crops on Thal wells.

In the Thal it is the custom to divide the well area into two halves, which are alternately cultivated, one year with wheat and barley, the next with cotton, *jowàr*, *bàjra* and turnips. The *kharìf* crop follows immediately after the wheat, cotton and early *jowàr* are sown on the *khasil* lands (wheat and barely cut green for fodder) which are the first disengaged. The later *bàjra* and *jowàr* are sown on lands where the wheat has ripened and been reaped. Later on, the rest of the wheat area is put under turnips. Meanwhile the other half of the well area, which has been lying fallow since the preceding year's turnip and *kharìf* crops were removed, is ploughed and prepared for the next year's wheat, and in turn is put through the same process. The main points in this system of rotation are, that wheat is never grown on the same lands for two successive years, nor after *kharìf* crops without a year's intervening fallow. *Kharìf* crops, on the other hand, follow wheat and barley without any interval of fallow between. Where the supply of manure is abundant, cultivation, as in wells round towns, can be carried on continuously without any necessity for rotation or fallows ; and in most wells the lands immediately round the well itself, which are more easily manured and watered, are exceptionally treated. Otherwise the system described above is very closely observed all through the Thal. In the Kachi wheat is generally sown on good *mat* lands year after year without intermission. Where lands are poor, gram is made to alternate with wheat. Generally gram is grown one year to three years of wheat. Peas (*mattar*) are grown in depressions and old *nallah* beds (*dhoras*). They spoil the ground for wheat as they encourage weeds. Where the soil is good, barley is sometimes sown immediately after *bàjra* has been cut on the same land ; cotton and *til* impoverish the soil, and are not immediately succeeded by a *rabi* crop except on manured lands. In the Damán *rodkoi* tracts, the constant renewal of the soil by deposits of fresh silt renders rotation of crops unnecessary. *Jowàr* and *bàjra* are grown for the *kharìf*, and, if the *bands* can be flooded in time, they will be sown again with wheat. With abundance of irrigation two or three successive crops might be taken from the land each year, without impoverishing it. In the *kàlàpàni* irrigated tracts, though there is no regular system of rotation, considerable intervals of fallow are allowed. Where the cultivation is *tànd*, land is often left fallow for two years after every year of cultivation, and almost invariably for one year. Rice cultivation strengthens the soil for wheat, as the constant watering at a time of the year, when the streams are full of silt, enriches the soil. Wheat, however, is not sown on rice lands till after the lapse of a year. *Bàjra*, *jowàr* and cotton grown on *kàlàpàni* lands spoil the soil for wheat.

No regular system of rotation in the Kachi.

Rotation unnecessary with *rodkoi* cultivation.

System followed in *Kàlàpàni* tracts.

Principal staples.

Table No. XX shows the areas under the principal agricultural staples. The remaining acres under crop in 1880-81 and 1881-82 were distributed in the manner shown on the opposite page.

Principal staples.

Crop.	1880-81.	1881-82.	Crop.	1880-81.	1881-82.
China	600	239	Other drugs and spices	4	17
Mattar	15,989	15,115	Linseed	2	2
Másh (Urd) ...	766	1,115	Mustard	21,619	31,548
Múng	4,578	5,754	*Til*	7,462	5,939
Masur	3,927	4,425	*Tara Mira* ...	4,642	6,122
Coriander ...	13	34	Hemp	2	5
Chillies	41	54	Other crops ...	2,173	8,600

Wheat.

The principal crop all through the district is wheat. The estimated yield based on the cultivated area at the recent Settlement, and the net yield for the different *tahsíls* are as shown in the margin.

Name of *tahsil*.	Estimate of yield based on cultivated area.	Deduct for crop cut green.	Estimated actual yield of grain.
	Maunds.	Maunds.	Maunds.
Dera	420,000	20,000	400,000
Tank	280,000	2,000	278,000
Kulachi	330,000	3,000	327,000
Bhakkar	630,000	30,000	600,000
Leiah	790,000	70,000	720,000
Total	2,450,000	1,25,000	2,325,000

Very little wheat is cut green in the Damán, except immediately round towns. In the Kachi the case is similar. A great deal, however, is cut in the Thal on account of the well oxen, especially in years of deficient rain-fall. In the Damán wheat is generally sown early in the season and springs up quickly. The crop, if left to itself, would often get top heavy, and it is the custom to put horses and cattle into it towards the end of December and beginning of January to graze it down. The rates per horse paid for this grazing are from Rs. 3 to Rs. 5 a month.

The yield of 2,325,000 maunds may be distributed as follows :—

Damán	865,000
Kachi	1,095,000
Thal	365,000
Total ...	2,325,000

The yield of wheat in the Kachi and Thal varies comparatively little, either as regards yield per acre or cultivated area. In the Damán the yield is generally good, but the area cultivated varies to an extreme extent.

Barley.

Barley is not much grown in this district. The yield on the estimated cultivation would be—

	Maunds.
Dera	26,000
Tánk	12,000
Kuláchi	6,000
Bhakkar	44,000
Leiah	22,000
Total ...	110,000

Probably a third of the barley grown is cut green, and the actual grain yield would not be more than 70,000 or 80,000 maunds. Barley is grown in the Damán in the *kàlàpàni* watered tracts, mostly for *khasil* (green fodder). It is grown to some extent in the Thal, but principally on poor lands in the Kachi.

Chapter IV, A.

Agriculture and Arboriculture.

Rice.

Rice is principally grown in the Gúmal valley of the Tánk *tahsìl.* A little is grown in the Bhittanni country and at Drában. It requires *tànd* irrigation, as the crop dries up unless water is constantly kept running on to it. The estimated yield is—

	Maunds.
Tánk	21,000
Kuláchí	1,000
Total	22,000

Bájra.

Next to wheat, *bàjra* is the most important crop of the district though at a long interval. *Bàjra* is principally grown in the Damán; a certain amount is grown in the Kachi in years of low floods and some is grown in the Thal, but this is often cut green for fodder. In years of high flood no *bàjra* can be grown in the Kachi. In the Damán the *bàjra* stalks are carefully preserved as fodder for cattle during the winter. The yield of *bàjra* varies greatly. In favourable years the Damán yield is enormous. The cultivated area in the Damán is generally considerable, but the crop so often fails owing to drought, or too much rain or blight or grasshoppers, that it can never be considered safe till it has been garnered in. Late sown *bàjra* often suffers from the Gúmal wind (north-west) which blows sometimes in the beginning of November, and which is like our English east wind and dries up the ears before the grain is formed. The estimated yield of *bàjra* is as follows :—

	Maunds.
Kera	320,000
Tánk	100,000
Kuláchí	310,000
Bhakkar	30,000
Leiah	30,000
Total	790,000

In the cis-Indus *tahsìls bàjra* is but little eaten, and is as dear as wheat. Trans-Indus, in years of abundant harvest, it is excessively cheap; and at times is hardly saleable. The Damán yield averages about 700,000 maunds. Of the remainder, 70,000 may be put down to the Kachi and 20,000 to the Thal. In the Thal and Kachi very little *bájra* actually comes to the grain heap, most of it disappearing in the process of picking. *Bàjra* in the Damán is given to plough oxen, when engaged on hard work; and it is eaten by the people during the autumn and winter months.

Jowár.

The yield of *jowàr* calculated on the estimated cultivation is—

	Maunds.
Dera	40,000
Tánk	6,000
Kuláchí	40,000
Bhakkar	13,500
Leiah	28,000
	127,500

About three-fourths of the *jowàr* grown cis-Indus is in the Thal. All through the district a great deal of the *jowàr* is cut green for fodder; any grain that ripens goes to feed the cattle. The *zamindàrs* themselves do not eat *jowàr* grain unless driven to it by necessity. In the Thal, however, a certain amount is commonly eaten. Near towns green *jowàr* is a very valuable crop, and often sells at Rs. 4 or Rs. 5 a *kanal.*

Chapter IV, A.

Agriculture and Arboriculture.

Gram.

No gram to speak of is grown in the Damán. It is one of the principal crops on unirrigated lands in the Kachi, and is also grown on the light *báráni* lands of the Paniála and Bhakkar Thal. The Settlement produce statements put the total yield of gram for the district at 115,000 maunds. Further experience, however, led Mr. Tucker to the conclusion that the assumed yield of seven maunds or eight maunds per acre for *sailába* lands was excessive by something like 25 per cent. Gram is a very uncertain crop. The least excess of rain destroys it. It fails altogether in one year out of every three or four. He therefore put the yield as follows:—

	Maunds.	Tracts where grown.
Dera	30,000	Paniála ... ... 6,000 Kachi 24,000
Tánk	3,000	Thal lands of Kundi circle.
Kuláchí	500	Kachi.
Bhakkar	21,000	Thal ... ... 2,000 Kachi 19,000
Leiah	20,000	Kachi.
Total ...	74,500	

Of this, 11,000 maunds would be on account of Thal lands, and 63,500 maunds on account of the Kachi.

Peas (*mattar*).

Peas are exclusively grown in the Kachi. The yield of grain on the estimated cultivated area would be 125,000 maunds. Practically peas are grown almost entirely as a fodder crop. The average acreage may be put as follows:—

	Acres.
Dera	3,000
Kuláchí	500
Bhakkar	6,000
Leiah	6,000
Total ...	15,500

Good *mattar* crops sell at Re. 1 or Rs. 2 a *kanal* even in remote villages, and are bought up by graziers, especially such as own buffaloes. Peas, however, are generally sown on poor or newly broken up lands, and are not of much assistance in meeting the revenue.

Other pulses. *Moth, múng, &c.*

The yield of the other pulses—*moth*, *mung* and *massar* (alias *mahr*) according to the produce returns, is approximately as follows:—

	Maunds.	Tracts where gown.
Moth	10,000	This is mostly grown in the Bhakkar Thal.
Múng	15,000	*Múng* is grown in the Kachi and a little in the Damán.
Massar, (Adas) or Mahr.	11,000	*Massar*, &c. is grown in the Kachi.

Miscellaneous food grains. *China, samuka, &c.*

China is grown on wells to a small extent but is generally cut for fodder before it ripens.

Chapter IV, A.

Agriculture and Arboriculture.

Samuka is grown on newly formed *bet* lands. *Samuka* is sown while the ground is still liquid mud, in which the sowers wade about, scattering the seed. It ripens quickly, and is sometimes followed by another crop the same year. The estimated yield of *samuka* is about 2,000 maunds. It is given to cattle.

Oil grains. *Sarson*, rape and mustard.

Sarson is extensively grown in the Damán. Cattle and camels are allowed to graze on it early in the season, and the proprietors derive a good deal of profit in this way. The standing crop, too, is often sold as green fodder for camels. The bulk of the crop, however, is allowed to ripen. In the Kachi and Thal *sarson* is grown almost solely as a fodder crop, and is included under turnips. A little sometimes remains over and goes to seed, but the amount is inconsiderable. The full yield of *sarson* based on the area statistics of the late Settlement and the estimated net produce (*i.e.* the amount that ripens), are as shown in the margin.

	Full Produce.	Net Produce.
	Maunds.	Maunds.
Dera ..	32,000	16,000
Kulachi ..	32,000	16,000
Tank ..	24,000	12,000
Total ..	88,000	44,000

Sarson is sown in September. Cattle and camels are allowed to graze on the crop till the end of January, after which it is left to spring up again and go to seed. It ripens by the end of March. If the spring rains fail, the *sarson* crop fails too, as it does not recover the effects of the grazing. Camel owners during the grazing season pay Rs. 2 per mensem for each camel for the privilege. *Sarson* yields 8 seers of oil to the maund. Almost a third of the grain produced is exported, and two-thirds is consumed at home. *Sarson* oil is mostly used by the local population as hair oil, for which purpose it is preferred to that made from *assun*. As the people wear long hair, and oil freely, much is spent in this way. A family will use 6 or 7 seers for the purpose in a year.

Assun (tàra mìra).

Assun is extensively grown in the southern Damán, and to a less extent in the Kachi and Thal. It is not grown in Tánk or the northern Damán. In the Thal *assun* is grown in years of favourable rain round the edges of the well cultivation and on the adjoining sand-hills. It is sown as late as January, and the plants, though small, yield a good deal of grain. *Assun*, like *sarson*, is much used as green fodder for camels and sheep. The estimated full yield is as follows :—

	Maunds.
Dera	21,000
Kuláchí	20,000
Bhakkar	18,000
Leiah	19,000
Total	78,000

Probably not above 50,000 maunds actually ripens. *Assun* yields about 6½ seers of oil to the maund. It is used as lamp oil, and to a less extent as hair oil. Cis-Indus the *assun* produced is all manufactured into oil for local consumption. None is exported. The Leiah people also absorb the surplus Kuláchí production. But little *assun* is exported to Sakkar.

Til (Kunjad).

Til is grown exclusively for oil, its stalks being useless for fodder. It is produced a little in the Damán, but mainly in the northern half

Chapter IV, A.

Agriculture and Arboriculture.

Til (Kunjad).

of the Bhakkar Kachi, more especially towards Kallar-Kot. It is difficult to say what the average yield is, as the cultivated area varies greatly from year to year. The estimated yield is as follows:—

	Maunds.
Dera	360
Kuláchí	400
Bhakkar	7,200
Leiah	600
Total	8,560

The *til* produced in the district is mostly exported.

Cotton.

The estimated yield of uncleaned cotton for the different *tahsíls* is as follows:—

	Maunds.
Dera	19,000
Tánk	16,500
Kuláchí	19,000
Bhakkar	5,000
Leiah	14,500
Total	74,000

This yield may be thus distributed:—

Damán	52,750
Kachi	6,750
Thal	14,500
Total	74,000

Two varieties: *bhagar* and *kundni.*

The cotton grown in the Damán is of two sorts: *bhagar* and *kundni. Bhagar* lasts for three years: the first year it yields a half crop, and for the next two years, if watered, a full crop. The fourth year the produce is little or none. *Kundni* yields a three-fourths crop the first year and a full crop the second; the third year's crop is poor. In the cis-Indus *tahsíls*, cotton lasts for one year only, and is planted fresh and fresh every year. The cotton produced in Bhakkar is hardly enough for local requirements. In the other *tahsíls* there is a surplus, which is exported. *Bhagar* cotton contains more seed (*pewa*) than *kundni*. *Bhagar* yields 1 maund cleaned cotton to 4 maunds uncleaned (*phutti*), while *kundni* yields 1 maund cleaned cotton to 3 maunds uncleaned. The local consumption may be estimated at about 60,000 maunds, leaving a balance of 14,000 maunds on an everage for exportation. The cotton seed (*pewa*) sells at about 1 maund the rupee, or dearer when grass is scarce. It is given to plough oxen, and milch buffaloes and kine during the cold weather. A milch buffalo will get 1 maund and a cow 30 seers a month for 4 months: from November to March.

Yield of cleaned cotton and cotton seed.

Turnips.

Turnips are principally grown as food for cattle. They are extensively eaten by the people during the winter months, and near towns and large villages have a high marketable value. Near the town of Pahárpur (*tahsíl* Dera) in calculating the value of the *mahsúl* share, turnips used to be priced at Rs. 16 and Rs. 20 an acre. Near Dera and the large towns they are worth more. Turnips are not much cultivated in the Damán except on well lands, though where grown they often attain a very large size. They are grown mostly in the Thal and Kachi tracts: in well villages round wells; and in the outlying *sailába* villages, where there are no wells,

Chapter IV, A.

Agriculture and Arboriculture.

Turnips.

on the highly manured lands immediately round the village site. Mr. Tucker estimates the turnip cultivation at 15,500 acres distributed as follows :—

	Acres.
Thal	5,500
Damán wells and Kachi	10,000

The distribution by *tahsíls* is—

Dera	2,700
Kuláchí	100
Bhakkar	4,700
Leiah	8,000
Total	15,500

Turnips in the Kachi are often grown as a head, rather than a root crop. They are grown close together, and the bulbs are very small. To grow large bulbs special seed is required. The growing turnip is pulled up; the lower half of the bulb is docked, and it is then replanted. The seed from such a plant gives large bulbed turnips. When turnips are allowed to grow without this operation, the seed soon deteriorates and the bulbs grow smaller and smaller. In some parts of the Kachi, turnips grow to a large size. Those of Kanjan are famous.

Tobacco.

Tobacco in this district is only grown on well lands. None is grown in the Damán, except on the *karez* lands round Paniála. A good deal of tobacco is grown in the Rug-Pahárpur circle, and the *Pakka* circles of the cis-Indus *tahsíls*. Tobacco is hardly grown at all in the Thal, except on Pawah wells, or wells on the very edge of the Thal, adjoining the Kachi. Tobacco crops in the Kachi are liable to be destroyed if the Indus rises in flood before the usual time. The estimated value of the average amount of tobacco produced is as follows :—

	Rs.
Dera	10,000
Bhakkar...	8,000
Leiah	14,000
Total ...	32,000

Two varieties : *Sindhar* and *garoba*.

The tobacco grown in this district is of two sorts: *síndhar* and *garoba*. *Garoba* is a coarse variety, requiring but little care in cultivation, and selling at about Rs. 2 or Rs. 3 a maund. *síndhar* has an even, well shaped leaf. It gives much more trouble to cultivate, and sells at Rs. 3 to Rs. 5 a maund, or for nearly twice as much as the other. The *garoba* tobacco is only grown in the Khasor, Paniála and Pahárpur circles. In the rest of the Dera *tahsíl*, *síndhar* is chiefly grown. In the Bhakkar and Leiah *tahsíls* the tabacco grown is all *síndhar*. About a third of the cis-Indus tobacco is exported. The Dera tobacco is mostly consumed in the *tahsíl*. The people are in the habit of mixing the *garoba* tobacco with Kandahári tobacco, which is brought down by the Pawindahs and costs Rs. 8 or Rs. 10 a maund. The Damán people for the most part smoke this mixed tobacco. The *garoba* tobacoc by itself is somewhat tasteless.

Vegetables.

Vegetables are a very paying crop in the neighbourhood of all the larger places in the district. Onions, spinach, sweet potàtoes

and various sorts of cucumbers and squashes are chiefly grown. Red pepper is grown a good deal in some places, especially in the neighbourhood of Pahárpur. It is a most valuable crop, but will not grow on all soils; very little is grown cis-Indus.

Sugar-cane.

The sugar-cane grown in this district as a rule is not manufactured into sugar. It is sold green in the *bázárs* of the larger towns: so many sticks for the *anna*. The cultivation of sugar-cane is increasing in the neighbourhood of Dera Ismaïl Khán. Most of the wells round the town grow three or four *kanals* of it. The common practice is for well owners to let out land to *banyas* for sugar-cane cultivation. The *banya* plants and manages the crop, the well owner supplying water. The usual rate paid by the *banya* for the use of the land and water is Rs. 20 a *kanal*. A good deal of sugar-cane used at one time to be grown in some villages in the Leiah Kachi. The cultivation is decreasing. In these parts it is manufactured into molasses. The value of the sugar-cane cultivation for the year of Settlement measurement was as follows:—

	Rs.
Dera	3,360
Tánk	960
Bhakkar...	480
Leiah	4,320
Total ...	9,120

Average yield. Production and consumption of food-grains.

Table No. XXI shows the estimated average yield in lbs. per acre of each of the principal staples as shown in the Administration Report of 1881-82. Yield rates have also been noticed in the description of the various crops given in the preceding pages. The following statement shows the average yield per acre for the different crops in the different tracts, as estimated at the recent Settlement for purposes of assessment:—

		Damán Tract.							Kachi.		Thal.	
		Torrent irrigated (*Rodkoi.*)			Rain irrigated (Daggar and *Barani.*)			Irrigated from perennial streams, (*kala-pani.*)	*Chahi.*	*Sailaba.*	*Chahi.*	*Barani.*
		I.	II.	III.	I.	II.	III.	M. S.	Mn. Mn.	M. S. M.	M. S	
Cereals.	Wheat ..	1	10	7	7	6	5-20	10-0	10 to 9	7-20 to 7	12	..
	Barley ..	10	7½	6	..	5	..	9-0	9 to 8	6-20	10	..
	Jowar ..	8	6	4	5-10	4	3	7-0	8 to 6-20	6-20	6-20	..
	Bajra ..	7	5	4	5-10	4	2-20	7-0	7 to 6-20	6-20	6-20	..
	Rice ..	..	..	..	..	..	..	10-0	..	..	..	..
Pulses.	Gram ..	..	..	..	..	4	..	..	..	8 to 7	..	4
	Peas ..	..	..	..	..	..	..	..	..	8 to 7	..	..
	Massar ..	..	..	..	..	..	..	..	..	7 to 6	..	..
	Moth ..	..	..	..	..	3	..	..	..	7	..	4
	Mash ..	..	..	..	..	..	..	..	..	8 to 7	..	..
	Mung ..	..	..	..	..	..	..	..	..	8 to 6	..	..
Oil seeds.	Mustard, *Sarson* and rape.	6-0	4-20	2-20	4-15	2	1-20	6-20	7 to 6	6 to 5	6	3
	Assun (*Tara mira*)	6-0	4-20	2-20	4-12	2	1-20	..	6	6 to 5	6	3
	Til ..	6-20	5-20	4	..	..	..	..	..	6 to 4	..	..
	Cotton (uncleaned)	4	3	1-30	3	2	1-10	4-0	4	3	6	..

Chapter IV, A.

Agriculture and Arboriculture.

Average yield. Production and consumption of food-grains.

The average consumption of food per head has already been noticed at page 25. The total consumption of food grains by the population of the district as estimated in 1878 for the purposes of the Famine Report is shown in maunds in the margin.

Grain.	Agriculturists.	Non-agriculturists	Total.
Wheat	1,024,351	477,761	1,502,112
Inferior grains ..	478,030	716,644	1,194,674
Pulses	204,870	132,712	337,582
Total.. ..	1,707,251	1,327,117	3,034,368

The figures are based upon an estimated population of 394,864 souls. On the other hand the average consumption per head is believed to have been over-estimated. Mr. Tucker discusses the question as follows:—

Estimate of average produce of food grains.

"After allowing for seed and growing crops cut for fodder, the average produce of food-grains for the whole district may be roughly put at 28,70,000 maunds according to the following detail:—

	Maunds.
Wheat	1,900,000
Barley	75,000
Rice	20,000
Bàjra	700,000
Gram	70,000
Other pulses	30,000
Jowàr	75,000
Total ...	2,870,000

Extent of local requirements, and surplus available for export.

"The population of the district by the census of 1868 was about 380,000 exclusive of Pawindahs. The consumption of grain per annum among the town population may be put at 5½ maunds per head. Among the agricultural population the consumption is more, probably about seven maunds or eight maunds. In the pastoral portion of the Thal, the people eat comparatively little grain. They live to a great extent on milk. The consumption here is probably not more than three or four maunds per head a year. Altogether the average consumption for the district may be put at six maunds per head, and the total consumption at this rate would be 2,280,000. When grain is cheap and abundant, the local consumption would expand considerably. In the same way in years of deficient harvest it might be contracted by a fourth. In addition to what is required for the resident population, it may be estimated that another 150,000 maunds is required by the Pawindahs, including what they take away with them. The trade returns put the value of the grain exported from the district into the hills at Rs. 55,000 only. The real amount must be much larger. The hill tracts held by the Shiranis, Bhittannis and Wazíris produce very little corn, while the population is considerable. All these tribes depend mainly on British territory for their food supply, and their consumption can hardly be less than 75,000 maunds a year. They have easy access to British territory, and probably a great deal of grain is taken away a little at a time, and not shown in the returns. After allowing for *jowár* and other grain eaten by the cattle, and for the local and hill consumption that I have detailed, there is probably in ordinary years some 300,000 maunds of grain available for export down the Indus. It would be almost impossible to obtain statistics as to the actual amount of grain grown in the district which is exported, as a great deal of Marwat wheat is sent down to Dera Ismail Khán and swells the returns."

Name of *tahsil*.	No. of Trees		
	Male.	Female.	Young.
Dera ..	22,806	66,876	118,423
Tank ..	1,534	4,565	2,017
Bhakkar ..	8,132	11,297	6,569
Leiah ..	7,633	12,921	3,717
Total ..	40,105	95,659	130,726

Date palms. Price of dates, yield, &c.

The number of date trees in the different *tahsíls* are as shown in the margin. In Sikh times dates sold at from four annas to twelve annas a maund. Present prices range from Re. 1 to Rs. 4, but vary greatly with the quality of the dates. A few trees in Paniála are famous, and their fruit sells at from four to five seers for the rupee. The price of dates generally seems still to be gradually rising. The average produce per tree may be put at 10 seers, but the amount fluctuates enormously, and much depends on the care taken in preserving the fruit. With the better sorts of dates, the clusters are carefully covered over with matting to preserve them from birds. On good soil trees are said to fruit after five years, on bad soil not for ten years. Trees on good soil yield a full crop after ten years, and go on bearing plentifully for 50 years or more. The fruit of young trees is apt to be small in size and to fall off before it is fully ripe. As a rule date groves yield abundantly every alternate year. The yield for the intermediate years is small.

Manner of propagating.

Trees are reared in three ways, 1st, from seed (*chopah*), 2nd, by transplantation (*gachi*), and 3rd, by grafting cuttings taken from the root of an old tree (*paiwand*). The third sytem is resorted to principally for the propagation of the more valuable varieties.

Uses to which the date tree is applied.

The leaves of date palms are used extensively for the manufacture of matting. The date matting is not, however, equal in quality to that manufactured from the dwarf palm or *mizri*. The trunks of date trees are used as beams, but more especially for well troughs (*nasárs*).

Government control over date groves.

In many places trees cannot be cut down without the permission of the District Officer or *Tahsíldár*, this being the last vestige of the old Government proprietary right.

SECTION B.—LIVE-STOCK.

Great fluctuations in numbers of live-stock, and difficulty of drawing deductions as to increase or decrease.

Table No. XXII shows the number of live-stock returned at various times for the district; while the statement on the next page shows the number of cattle obtained by the recent Settlement enumeration. Mr. Tucker discusses its figures as follows:—

"The numbers of cattle fluctuate so greatly from year to year, that too much reliance must not be placed on the deductions to be drawn from these figures. At the present time I believe the number of camels to be very considerably in excess of that shown in the statement, while sheep and goats have largely decreased. I believe that the numbers of cattle on an average of years have increased considerably since annexation in the Thal, but remained stationary or decreased in the Kachi and Damán. In the Kachi the large increase in cultivation must have had some effect in checking the increase of cattle by diminishing the grazing grounds. This would especially affect buffaloes, the number of which seems to have fallen off to some extent since the enumeration made by Captain Mackenzie. I am doubtful whether there has been any real decrease in camels. At the time of this Settlement enumeration the camels in some of the villages on the Sháhpur border, such as Jandánwánla and Duliwála, were greatly understated; and as the owners shift about a great deal and often leave the district

Chapter IV, B.

Live-Stock.

Great fluctuations in numbers of live-stock, and difficulty of drawing deductions as to increase or decrease.

for a time, it is almost impossible to check the returns. Under the new system of leasing the camel *trinni* in the Bhakkar Thal, a good deal of light will be thrown on the real numbers of the Thal camels. During the present year it is well known that the lessees of the eastern *chaks* are making very large profits, while those of the western *chaks* are, if anything losing. As regards cows, the returns show an increase of more than seventy per cent for the two *tahsíls*. This looks as if the numbers for 1861 had been understated."

STATEMENT OF CATTLE BY RECENT SETTLEMENT ENUMERATION.

Name of *Tahsil.*	Bullocks and Bulls.	Buffaloes (Bulls.)	Donkeys.	*Cows.* Young.	*Cows.* Old.	*Cows.* Total.	*Male Camels.* Young.	*Male Camels.* Old.	*Male Camels.* Total.	*Female Camels.* Young.	*Female Camels.* Old.	*Female Camels.* Total.
D. I. Khan ..	23,706	177	2,436	13,723	17,508	31,231	72	286	358	149	319	468
Town of Dera ..	281	19	316	274	302	576	35	1,083	1,118	57	242	299
Total ..	23,987	196	2,752	13,997	17,810	31,807	107	1,369	1,476	206	561	767
Tank ..	7,466	2	597	6,363	7,286	13,649	102	494	596	127	396	523
Kulachi ..	14,538	46	1,387	7,886	13,367	21,253	407	912	1,319	623	2,029	2,652
Bhakkar ..	40,086	44	1,942	5,801	20,153	25,954	175	1,152	1,327	877	2,360	3,237
Leiah ..	32,285	184	4,441	10,247	13,570	23,817	143	940	1,083	505	1,235	1,740
Total ..	118,362	472	11,119	44,294	72,186	116,480	934	4,867	5,801	2,338	6,581	8,919

Name of *tahsil.*	*Buffaloes (Cows.)* Young.	*Buffaloes (Cows.)* Old.	*Buffaloes (Cows.)* Total.	*Sheep and Goats.* Young.	*Sheep and Goats.* Old.	*Sheep and Goats.* Total.	*Horses and Mules.* Young.	*Horses and Mules.* Old.	*Horses and Mules.* Total.
D. I. Khan ..	2,244	4,218	6,462	12,169	29,712	41,881	197	909	1,106
Town of Dera ..	110	261	371	105	346	451	17	231	248
Total ..	2,354	4,479	6,833	12,274	30,058	42,332	214	1,140	1,354
Tank	313	683	996	4,383	11,715	16,098	77	286	363
Kulachi	299	669	968	8,551	22,828	31,379	125	615	740
Bhakkar	1,325	5,936	7,311	53,655	179,532	233,187	314	1,570	1,884
Leiah	2,232	4,975	7,207	33,595	128,717	162,312	199	982	1,181
Total ..	6,523	16,792	23,315	112,458	372,850	485,308	929	4,593	5,522

Remarks on kine. Inferior quality of the home-bred cattle.

Good oxen imported from the south.

Prices of oxen.

The cattle bred in the district are generally small. The country is not well suited for cattle-breeding. In the Thal it is often difficult, even for close browsers like sheep, to pick up a subsistence; and in the Damán, too, pasturage is often deficient. The large cattle required to work the Thal wells are nearly all imported from the south, from Rájanpur and Shikárpur. A few are home-bred, but in spite of the rapidly increasing price of oxen, but few of the Thal people make any attempt to rear good cattle for themselves. Well-to-do *zamíndárs* in the Thal who go in for careful farming, sometimes pay as much as Rs. 80 or Rs. 90 a-piece for good down-country oxen. The common price for imported oxen used on Thal wells is about Rs. 50 or Rs. 60. The home-bred beasts cost about Rs. 40. In the Kachi and Damán the home-bred plough oxen cost from Rs. 15 to Rs. 25 a

Chapter IV, B.

Live-Stock.

Prices of oxen.

head. Even here a large proportion of the cattle are imported, their prices ranging from Rs. 25 to Rs. 35. The people say that more cattle are imported now than formerly, and that on the whole the quality of the oxen used has improved. The breeding stock, however, has improved but little if at all, as the *zamíndárs* take no trouble to put their cows to good bulls. Most people of the *zamíndár* class keep a cow or two. Cows are almost the only cattle kept in the greater part of the Damán. In the Thal, though less important than sheep, a few cows are to be found at almost every well. As regards the yield of milk and *ghí*, three cows are popularly supposed to be equal to one buffalo. Practically, however, most of the cows of the district are not nearly as well off for grazing as the buffaloes, and yield in consequence very little milk; and the actual profit realised from them is probably not more than a fourth or fifth of that obtained from buffaloes, or from Re. 1-8 to Rs. 2 a head per annum. The average incidence of the grazing revenue per head of neat cattle is about four *annas* in the cis-Indus *tahsíls*, or equal to about a seventh of the owner's income.

Income from milch kine.

Buffaloes mostly kept in the Kachi.

Their numbers.

Most of the buffaloes of the district are to be found in the river villages on the Indus. There is no grazing for buffaloes in the Thal, and not much in the Damán. The total number of buffaloes in the district is 23,315. Buffaloes, wherever there is suitable grazing for them, are very profitable. In the Kachi, to keep a buffalo is a sign of respectability. A *zamíndár* of any position who fails to keep a buffalo is an object of wonder. The presumption is that he must be very hard up. Many buffaloes are kept in Dera and the larger towns by milk dealers who feed them up well on oil-cake and cotton seed. As a rule the Kachi *zamíndárs* give their buffaloes no artificial food. They are allowed to graze in the jungles, and sometimes in the season get fed on peas *(mattar)* or other green crops. A buffalo calves when four years old, after which, if breeding regularly, she calves every second year. She gives milk for a year more or less after calving, and calves generally five or six times successively before she ceases.

How fed. Yield of milk, &c.

In an ordinary herd of 40 buffaloes, on an average a third or a fourth will be in milk at once; an equal number will be with calf, and the remainder will be made up of young beasts under four years old, and of animals that have not held, or that are barren or past bearing. A buffalo in milk is called *trokar*, out of milk *kurág*. An ordinary Kachi buffalo, when in milk, gives about four seers a day; but the amount varies with the time of year, being most plentiful during the rainy season and early autumn, when fodder is abundant. The yield of *ghí* is about a seer to every sixteen seers of milk, which would give about 2¼ maunds for the whole year. Allowing for the milk consumed by the calf, the real yield of *ghí* is not more than 1¾ maunds. *Ghí* sells in the villages at about 1¾ seers the rupee, and the income therefore from a single buffalo is about Rs. 35. If 12 buffaloes out of the forty are in milk, the annual income of the owner from *ghí* should be Rs. 420, and this is probably very close to the mark. The expense of keeping them, when a man has sufficient grazing for them, is little more than the pay of the herdsman. The latter is often paid in kind, being given the milk every fourth day as his share of the business. Besides the *ghí*, the owner of a herd of buffaloes

Income from *ghí*.

Chapter IV, B.

Live-Stock.

Income from sale of young bulls.

Price of buffaloes.

Milch buffaloes hired out to milk-dealers.

makes something out of the young males. Buffaloes are used very little in this district in agriculture; the young bulls, however, are bought up by dealers from the Lahore and Amritsar direction, who get them at between 2 and 3 years old for about Rs. 15 or Rs. 20. The bulk of the male calves are made away with soon after birth to save the milk, and the income from this source is not large. The average realisations of the owner of the herd from all sources are not likely to exceed Rs. 500 a year. The average price of a buffalo may be put at Rs. 50, varying from Rs. 30 to Rs. 80. A herd of forty buffaloes represents Rs. 2,000 invested capital. The milk dealers of the town of Dera are in the habit of hiring buffaloes in milk from the Kachi people at about Rs. 25 a year. The dealer feeds and looks after the animal, paying all expenses himself. This probably shows the net profit from a buffalo, after deducting expenses of keep, &c. At this rate the net profit on 12 buffaloes in milk would be Rs. 300, and the average profit per head on the forty buffaloes in the herd would be Rs. 7-8. The old *trinni* rate for buffaloes is only 10 annas, and the rates now paid in the *bách* are not much in excess of this, so that buffalo keeping, when a man can manage to get good grazing, is decidedly paying.

Estimated profit per head and *trinni* demand.

Camels bred in the Thal and Damán.

Pílú and *lána* grazing.

Camels are extensively bred in the Thal and Damán, both of which afford abundance of suitable grazing. In the Thal camels graze for most of the year in the *lána* country. During the spring and early summer, from May to July, they graze in the *pílú* tracts. The best thing for camels is mixed *pílú* (Salvadora I; called also *jál*) and *lána* grazing: one day at the *lána* and the next day at the *pílú*. Camels that get this mixed grazing live longer and breed more freely than camels which sometimes get the one and sometimes the other for long periods. *Pílú*, however, is only found in certain parts of the Thal, and most camel owners can only give their animals a bout at it once a year. The grazing in the Damán is not equal to that in the Thal, and Damán camels are generally kept in the Thal for a large portion of the year. Till last Settlement Damán camels grazing in the Thal, were not liable to *trinni;* they are now liable at the same rates as the cis-Indus camels. Their owners endeavour in consequence to keep them as far as possible to the trans-Indus *tahsíls*, where they can graze free. During the winter large herds of Pawindah camels, greatly out-numbering the local camels, graze freely all through the district. When grazing is plentiful they keep to the Damán, for although charged nothing extra for grazing in the Thal, still the ferry tolls on the Indus act as a deterrent. The Pawindah camels are sturdy and thick set. The district camels are inferior to them in quality, and are similar to those of the Punjab generally. No good riding camels are bred in the district, the few that there are being imported from Baháwalpur and Bikaner. Camel graziers are a very migratory set of people, and owing to the murrains to which camels are liable, camel-breeding is a somewhat uncertain means of livelihood. The cis-Indus rates of *trinni* are Re. 1 a year for he-camels and Re. 1-8-0 for she-camels, camels up to one year being exempt. Under favourable circumstances a she-camel foals after four years, and after that every second year for the next 12 years. By the age of sixteen, therefore, a camel will have had six foals, which is about the maximum number for the Thal. The Chenab camels are said to give as many as eight or

Changes in *trinni* arrangements for Damán camels.

Pawindah camels.

Riding camels.

Income from camel-breeding. Rates of *trinni*.

Chapter IV, B.

Live-Stock.

Income from camel-breeding. Rates of *trinni*.

ten foals, owing to the superior quality of the grazing. The selling value of a camel rising 3 may be put at Rs. 25. Supposing three of the six young camels to be males, the owner will realise Rs. 75 by the sale. On the other hand he will have paid Rs. 22-8-0 *trinni* for the mother, and Rs. 2 *trinni* on each foal.* Of Rs. 75 realised by selling the young camels, therefore, Rs. 28-8-0 goes to Government as *trinni*. The owner usually retains the female produce to keep up his breeding stock, and as regards the young males, he of course may increase his profit, accompanied by a proportional risk, if he keeps them till they arrive at maturity, when he can hire them out or sell them at a much enhanced price. The price of a she-camel (*dachi*) varies from Rs. 50 to Rs. 80; of a full grown he-camel (*shutar*) from Rs. 40 Rs. 100. A camel is considered to have reached his full strength after seven years. The Thal *banyas* are in the habit of buying up young camels from the graziers, and of employing them on light work till full grown, when they send them for sale to Multán. The expenses of a camel grazier, beyond the value of his labour in looking after his herd, are very small. His food also costs but little, as he and his family live to a great extent on camel's milk. In this district it is not the custom to make *ghí* of camel's milk, though I believe that this is done in Marwat and elsewhere. In good seasons camel-breeders make a large profit, but the share of the net profit absorbed by Government *trinni* is, on the whole, larger than in the case either of sheep or of buffaloes. By the late enumeration there were altogether 14,720 camels in the district. Rather more than half of these belong to the cis-Indus *tahsíls*. The number of Pawindah camels which come into the district during the cold weather, has averaged about 60,000 for the last six years, and most of these remain in it till they leave for Khorasán in the spring.

Prices of grown camels.

Camel's milk.

Income from camels comparatively small.

Numbers of camels in the district.

Sheep and goats bred in the Thal and along the skirts of the hills. Their numbers.

Sheep and goats in this district are bred mostly in the Thal and in the portion of the Damán lying towards the hills. Very few are kept in the Kachi. The numbers at Settlement were—

Cis-Indus	395,499
Trans-Indus	89,809
Total	485,308

Numbers of Pawindah sheep.

Breeds of sheep.

The average number of Pawindah sheep and goats entering the district is 130,000: of these about 40,000 cross over into the Thal, the remainder grazing along the skirts of the hills. The district sheep are of the ordinary thin-tailed variety. The Pawindah sheep are all fat-tailed, locally called *dumbas*. These are much heavier than the ordinary sheep, and sell for two or three times the price. An attempt was made to introduce Hisár rams in order to improve the breed of sheep. But the climate of the district proved unsuitable, and the result was unsatisfactory. The attempt was therefore abandoned.

Income from sheep-breeding.

Sheep-breeding is the principal means of livelihood of the inhabitants of the Great Thal. Sheep begin to lamb when 2 years old, and generally continue bearing for about four years. There is no fixed lambing season in these parts, and a certain number of newly born lambs are to be found all the year round, though the

* *Trinni* on she-camel, 15 years, @ Rs. 1-8-0=Rs. 22-8-0; on foal, 2 years, @ Re. 1=Rs. 2.

Chapter IV, B.
Live-Stock.

shepherds, as far as possible, arrange for the ewes to lamb at times when grass is likely to be abundant. The favourite lambing season is the winter—January and December, as this allows of the lambs being weaned before the commencement of the great *ghí* season (March to the end of June). The rams are only put to the ewes when pasturage is abundant, and ewes that have lambed in the winter will generally not be covered again till the *sáwan* rains commence. When the flocks have been reduced by murrain, and it is an object to increase the stock as quickly as possible, the rams are put to the ewes a month or two after they have lambed, and two lambs can thus be got from one ewe in the year, or rather in the space of 13 or 14 months, as the ewe goes with young for six months only. A flock of 50 ewes in full milk will give 10 or 12 seers of milk a day, from which the yield of *ghí* will be about half a seer. The following is an estimate of the income from an ordinary flock of 150 sheep. Of these 50 probably will be breeding-ewes; the remainder consisting of lambs, barren ewes, young wethers, &c. The yield of *ghí* for the season for a flock of this sort will be about 40 seers, worth Rs. 20.

Yield of milk and *ghí*.

The young wethers are sold for Rs. 2 or Rs. 3 the head to dealers, who take them to Multán and Pesháwar. The income from this source may be put at Rs. 50. There is besides the income from wool. While the price of *ghí* and mutton has gradually risen, the price of wool has of late years fallen considerably. Sheep are shorn twice a year: in April and November. A fleece varies in weight from ½ to 1¼ seers. The spring are more valuable than the autumn fleeces, and are worth a quarter as much again. In 1874 eight spring fleeces were selling for a rupee, the advance price paid by the *banyas* being Re. 1 for 10 fleeces. Prices in 1879 were 10 or 15 per cent. lower than in 1874. The price of wool now, in fact is about half what it was some years ago, when the number of fleeces sold for a rupee was not more than four or five. The present income from wool for a flock of 150 sheep may be put at Rs. 20. The total income therefore of a shepherd with 150 sheep would be :—

Selling price of wethers.

Income from wool.

Total profit from sheep-breeding.

		Rs.
Ghí	... ...	20
Wool	... ...	20
Sheep sold	... ...	50
	Total ...	90

This, however, presupposes that he escapes the effects of murrains, droughts and other accidents. As it is, sheep-owners would be quite content to keep up their stock, and net Rs. 30 or Rs. 40 profit per 100 sheep.

Fluctuations in the numbers owing to murrains. Incidence of the grazing *jama*.

In good years sheep multiply fast, but occasionally nearly the whole stock of a group of villages is exterminated. At present, owing to a recent murrain, the numbers in most of the Bhakkar Thal are probably hardly a third of what they were at the time of the enumeration effected in 1875. The portion of the new grazing assessment charged on sheep falls at 9 *pie* per head. This would give Rs. 4-11 *trinni* per flock of 100 sheep, and would absorb about an eighth of the net income in a fair year.

Goats.

Goats give more milk than sheep, but the yield of *ghí*, in spite of this, is less in amount than that from an equal number of sheep. A

Chapter IV, B.

Live-Stock.

Goats.

great deal of the goats milk is in consequence drunk by the owners, and not made into *ghí* at all. The actual cash profit derived from goats is inconsiderable; though, as regards the imposition of grazing revenue, they have always been on the same footing as sheep, and the rates at which the *trinni jama* is distributed inside villages are generally the same for both.

Horses and donkeys.

There are a good many horses in the district. As a rule they are too small for cavalry remounts, but plenty of small sized animals fit for police work can be procured. Donkeys are largely kept, principally by *banyas*, and by the people of the Marwat villages in the north. The latter employ them in carrying water. The number of donkeys in the district is about 11,000, of which three-fifths belong to the cis-Indus *tahsíls*. Near towns donkeys are sometimes kept by agriculturists for fetching manure. As a rule they are employed in conveying merchandise, carrying bricks, &c., and in other occupations unconnected with tillage.

Horse and mule breeding operations.

The Government stallion "Challenger" was up to 1867 the only one in the district. He was in charge of the Officer Commanding the Cavalry Regiment. In April 1868 on the representation of the then Deputy Commissioner another stud-bred stallion was supplied from Rawalpindi. In April 1877 three more stallions were received from the Assistant Superintendent horse-breeding operations; and of these, two were located at Bhakkar and Leiah. There are in all about 60 branded mares in the district kept specially for horse and mule breeding; there are four stallions in the district, all under charge of the Deputy Commissioner. Of these, two are horses and two donkeys. The horse stallions are English Norfolk Trotters, while the donkeys are Arabian. No salutries are employed to look after the stallions; they are looked after and are properly cared for by the District Superintendent of Police under the orders of the Deputy Commissioner. The table in the margin shows the number of mares covered by the Government stallions during the past five years.

Year.	By horses.	By donkeys.
1879 ..	78	..
1880 ..	101	..
1881 ..	75	18
1882 ..	93	42
1883 ..	104	67

Horse fairs.

No horse fairs are at present held in this district. The *Baisákhi* horse-show which was held for some years at Dera was discontinued by order of Government after the fair of January 1879. It probably interfered with the better attended Jhang fair. The following statement shows the number of animals exhibited and the prizes awarded from 1876 to 1879:—

Number exhibited.	1876.	1877.	1878.	1879.
Brood mares ...	26	46	82	62
Geldings ...	2	8	6	5
Fillies and colts ...	183	234	247	88
Mules ...	...	5	3	7
Total ...	211	293	338	162
Prizes				
Number ...	35	58	85	43
Amount Rs. ...	600	500	500	314

Chapter IV, C.

Occupations, Industries, and Commerce.

SECTION C.—OCCUPATIONS, INDUSTRIES, AND COMMERCE.

Occupations of the people.

Table No. XXIII shows the principal occupations followed by males of over 15 years of age as returned at the census of 1881. But the figures are perhaps the least satisfactory of all the census statistics, for reasons explained in the Census Report; and they must be taken subject to limitations which are given in some detail in Part II, Chapter VIII, of the same Report. The figures in Table No. XXIII refer only to the population of 15 years of age and over.

Population.	Towns.	Villages.
Agricultural ..	4,365	211,349
Non-agricultural	43,517	182,418
Total ..	47,882	393,767

The figures in the margin show the distribution of the whole population into agricultural and non-agricultural, calculated on the assumption that the number of women and children dependent upon each male of over 15 years of age is the same whatever his occupation. These figures, however, include as agricultural only such part of the population as are agriculturists pure and simple; and exclude not only the considerable number who combine agriculture with other occupations, but also the much larger number who depend in great measure for their livelihood upon the yield of agricultural operations. More detailed figures for the occupations of both males and females will be found at pages 143 to 151 of Table No. XIIA and in Table No. XIIB of the Census Report of 1881. The figures for female occupations, however, are exceedingly incomplete. The occupations of women have already been noticed in Chapter III, Section B, page 51.

Numbers of the agricultural population.

Mr. Tucker thus describes the results of his Settlement enumeration of the *resident* population made in 1876-77:—

" Out of a total of 118,159 adult males, 51,352, or 44 per cent. are cultivators. Deducting for the non-agricultural population of the larger towns and excluding the pastoral portion of the Bhakkar Thal, the proportion of the male adult population engaged in cultivation is a little less than $\frac{2}{3}$ of the whole. In Dera and Bhakkar it is a good $\frac{2}{3}$; in Tánk about $\frac{57}{100}$; in Leiah $\frac{55}{100}$; in Kuláchí $\frac{55}{100}$. Persons making up another 12 per cent. of the population are connected with the land as proprietors or tenants, without themselves cultivating. The agriculturists in this way number altogether 65,873. Of these about 7,000, or about one in nine, combine some other trade with agriculture; most of these are shop-keepers, artizans, or shepherds. Of the agricultural classes a large number are both proprietors and tenants. These have been generally classified as proprietors, though when a man's proprietary holding is small, and he lives mainly by the land which he holds as tenant, he has been shown as a tenant. In doubtful cases he has always been given the higher status. In the case of a joint family, the junior members, though not possessing any actual rights of their own, have, in preparing this statement, been given the same status as the head of the family. Of a total of 62,606 persons, either not employed in agriculture, or combining agriculture with some trade, the numbers of the more important classes, including the town population are as follows :—

Agriculturists practising a trade.

Detail of non-agriculturists.

Chapter IV, C.

Occupations, Industries, and Commerce.

Detail of non-agriculturists.

	No.
Merchants	1,366
Shop-keepers	9,192
Carpenters	1,667
Blacksmiths	700
Cobblers	2,549
Potters	1,174
Barbers	1,241
Dyers	1,421
Weavers	5,631
Cotton cleaners	769
Goldsmiths	694
Shepherds and herdsmen	12,247
Camel men	2,429
Domestic servants, clerks, and employés	3,920
Day labourers, (non-agricultural)	10,257
Unclassified	7,349
Total	62,606

Principal industries and manufactures.

Table No. XXIV gives statistics of the manufactures of the district as they stood in 1881-82. The manufactures of the district are not important or interesting. Coarse cloth is manufactured for home use in many villages, and to a considerable extent in Dera Ismail Khán. *Lúngis*, (scarfs) of creditable workmanship are also made at Dera Ismail Khán, and black blankets at Chaudwán. The only special manufacture of the district is that of turned and lacquered wood-work made at Dera and Pahárpur. The favourite articles are bedstead legs, and a round box with a domed lid. The colours used are red, green and black.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, has kindly furnished the following note on some of the special industries of the district:—

Lac turnery. Dera Ismail Khán.

"The notable industry of Dera Ismail Khán is lacquered turnery in wood, which differs in many respects from that of other districts. The general tone of colour is sober, and almost sombre; red, black and dark green being the principal colours, relieved by a little grey and ornaments in amalgam, which have the effect of dull silvery lines. The wood used is *shisham*, and larger articles than usual are here made, circular tea-poys being perhaps the best known. Ivory and camel bone ornaments in the shape of knobs, studs and flowers ingeniously notched and carved are liberally applied. This practice arose, in the first place, from the necessity for covering with an ivory stud the hole left in the ware by the iron lathe point on which it revolved. It is carried to excess at Dera Ismail Khán, and the fantastic finials and projections in ivory are the weak point of this pretty and characteristic trade. They are loosely fastened at points where they are least wanted, as on the surfaces of tables; and most liable to injury. It is seldom indeed that they survive a journey in a packing case without injury.

"The usual form of scratched ornament is a maze of fernlike scrolls of microscopic fineness through black to red; with borders of similar work through green to yellow. Another characteristic by which the ware may be recognised is a profusion of small circles in amalgam on black. Generally, the work may be considered the most tasteful and refined of all lac turnery in the Punjab, as there is an entire absence of crude and glaring colours, with a definite system of ornamentation. The minute scroll work and the circles in tin are done by the women and daughters, while the men's part is to turn and lacquer the ware, and to turn and carve the ivory ornaments. Native women are more industrious

Chapter IV, C.

Occupations, Industries, and Commerce.

Lac turnery, Dera Ismail Khán.

than is commonly thought but there are few positive trades or arts in which they are employed; and there is none so delicate or suitable to their powers as this dainty pattern scratching. The *Kharádis* of Simla imitate the black and amalgam effect, but the very minute scratched ornament and the rich dark colour are peculiar to Dera Ismail Khán. The production is said to be unequal to the demand. Probably as the town is somewhat out of the way, dealers have not found it worth their while to bring the ware systematically before the public. Some large orders were obtained from English dealers by Major Macaulay; and the ware may be seen on sale in England.

Leiah *khés*, cotton check.

At Leiah in this district a particularly excellent form of *khés* or checked cotton cloth is made. Blue and white, as elsewhere, are the favourite colours, though red is occasionally used. The cloth is of first-rate texture and substance, and the woven chequer work is as neat and firm in execution as it is agreeable in effect. It is suitable for carpet cloths, bed covers, *purdahs*, &c., and serves its original purpose of a cold weather wrap as well as any cotton fabric could be expected to do.

Dera Ismail Khán. Leiah blankets.

Mr. B. H. Baden-Powell, in his "Punjab Manufactures," says that Leiah is noted for thick and well felted blankets. There are unfortunately no specimens in Lahore from which these fabrics could be described. They are of excellent quality."

Water mills found all along the Frontier.

Small water-mills are found all along the Frontier, wherever there is a perennial stream. The greater number are found in the Gúmal valley and at the mouth of the Tánk *zám*. There are also a few at Drában, Musazai, Chaudwán and Vahoa. These mills are all employed in grinding flour. On an average they can grind 10 or 15 maunds a day. They are worked by a horizontal wheel, which turns on the same axis as the mill stone. The *kálápáni* proprietors are always very jealous of the construction of new water-mills, which to some extent lead to a waste of water, and none can be constructed without the sanction of the District Officer. These mills have not hitherto paid revenue, and it was considered unnecessary, considering their small numbers, to put any special assessment on them at the recent Settlement. Owing to the shutting of the water-supply, these mills seldom work continuously the whole year round. They are most employed in the cold weather, when the Pawindahs come down. Instead of being paid in cash, the mill-owner generally gets a share of the grain ground. When wheat is dear, this share is a twentieth: when wheat is cheap the share is a sixteenth or more. The mills are generally managed by hired servants, who get a share of the receipts. There is one water-mill at Dera Ismail Khán worked by the canal brought in from the Lúní.

Amount of flour ground by an average mill.

Construction of new mills.

Management of mills. Share taken by proprietors.

Course and nature of trade.

There are no statistics available for the general trade of the district, though Table No. XXV gives particulars of the river traffic that passes through the district.

Commerce.

The only commercial interest attaching to this district is that which arises from the passage across it of the stream of traffic carried on between India and Khorásán by the travelling Pawindah merchants. The Pawindah caravans enter the district for the most part by the Gúmal Pass, during the month of October, and, passing on into India, return again in April and May.

Amount and character of the Pawindah trade.

There are no very reliable statistics as to the extent of the Pawindah trade. The following figures are the best estimate obtainable

Amount and character of the Pawindah trade.

of the principal articles of import and export, and of their annual value :—

Imports—	Rs.
Fruits, dried and fresh	7,00,000
Madder	6,00,000
Raw Silk	5,00,000
Wool	1,50,000
Charras (an intoxicating drug extracted from hemp) ...	1,00,000
Horses	65,000
Hing (Asafœtida)	50,000
Tobacco	30,000
Total imports ...	21,95,000
Exports—	Rs.
Indigo	6,00,000
Manufactured cotton goods (English)	5,00,000
Ditto ditto (country)	6,00,000
Tea	1,00,000
Shoes and leather	40,000
Salt	20,000
Sugar	20,000
Metal goods	20,000
Crockery and earthenware	7,000
Total exports ...	19,07,000

Centres of the Pawindah trade in Khorásán.

The centres of the Pawindah trade in Khorasán are Bokhára, Kábul, Kandahár, and Ghazni. The following are the principal articles of merchandise brought from each :—

Bokhára.—Silk, *charras*, gold and silver thread (*kalabatún*) and furs.

Kábul.—Pistachio nuts and fresh fruit of sorts, such as apples, grapes, &c.

Kandahár.—Almonds, pistachio nuts, raisins, dried fruits, and wool from the Kákur country.

Ghazni.—Madder, wool, *ghí*, tobacco, and asafœtida.

In this traffic the local traders take little or no part, their transactions being conducted independently of the Pawindahs, who seldom, either going or coming, unpack any portion of their wares in the district markets. The principal centres of local trade are Dera Ismail Khán, Tánk, and Kuláchí trans-Indus, and Leiah and Bhakkar cis-Indus.

Indian and English piece-goods are the staples of the import trade, the former coming principally from the markets of Sháhpur and Jhang, and to a less extent from Amritsar, Jhelum and Multán, the latter mainly from Multán, but also in small quantities from Delhi and Amritsar. Hides are imported from Sháhpur and Jhang, salt from Kohát, and fancy-ware of various kinds from Multán and Sakkar. The exports are grain (principally wheat and *bájra*), and from the Thal country wool and *ghí*. The export trade sets down the Indus, goods being consigned either to Multán and Sakkar or to Karáchi. Apart from the Pawindah traffic, little or nothing, beyond small consignments of *ghí* and wool, leaves the district for the east. Cotton, indigo, saltpetre, and *sajji* are important items of the local traffic, but are produced in insufficient quantities to allow of exportation.

The exports and imports of food-grains have already been noticed at page 132.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Centres of the Pawindah trade in Khorásán.

Route.	Imports.	Exports.
	Rs.	Rs.
Gumal ..	10,53,734	17,79,636
Chaudhwan ..	69,482	1,19,968
Tank *zam* ..	49,179	2,41,413
Vehowali and Gurwali ..	11,701	97,519

Dera Ismail Khán is one of the districts in which foreign trade is registered; and the figures in the margin show the distribution of the traffic through the different passes as registered in the year 1882-83.

SECTION D.—PRICES, WEIGHTS AND MEASURES, AND COMMUNICATIONS.

Prices, wages, rent-rates, interest.

Table No. XXVI gives the retail *bazar* prices of commodities for the last twenty years. The wages of labour are shown in Table No. XXVII and rent-rates in Table No. XXI; but both sets of figures are probably of doubtful value. The prices taken for the district generally for the purpose of calculating the value of produce at the recent Settlement were as follows:—

Prices of agricultural produce.

Wheat,	per maund	... ... Rs.	1	2	0
Cotton,	do.	... ... ,,	3	0	0
Makkai,	do.	... ... ,,	1	6	0
Tobacco,	do.	... ... ,,	2	8	0
Gram,	do.	... ... ,,	1	0	0
Barley,	do.	... ... ,,	0	14	0
Bájra,	do.	... ... ,,	1	0	0
Jowár,	do.	... ... ,,	0	14	0
Sarson,	do.	... ... ,,	2	0	0
Assún,	do.	... ... ,,	1	6	0
Múng,	do.	... ... ,,	2	0	0
Moth,	do.	... ... ,,	1	0	0
Peas (*mattar*)	do.	... ... ,,	0	14	0
Til,	do.	... ... ,,	3	0	0
Rice in husk,	do.	... ... ,,	2	0	0
Vegetables,	per acre	... ...	30 to 20	0	0
Sugar-cane,	do.	... ... ,,	120	0	0

In discussing these prices Mr. Tucker wrote thus:—

"During the last year, owing to the famine in the south of India and the consequent large exportation of grain down the Indus, prices have risen enormously, and the rates fixed by me may perhaps appear to be unwarrantably low. In a country, however, like this, where the produce is much in excess of the local demand, there is always a fear of a sudden fall in prices. It is quite possible that a few years may again see them as low as they were in 1875; that is at least 25 per cent. lower than those that have been taken in assessing."

Prices taken in assessing, and threshing-floor prices compared.

In the Bhakkar and Leiah *tahsíls* the price for *jowár* was fixed like that of *bájra* at Re. 1, and in Kuláchí and Tánk the price of *bájra* was lowered to 14 annas and of *sarson* to Re. 1-12-0. With these exceptions, one set of prices was adhered to for the whole district. The statement on the opposite page gives the prices of the principal food-grains for the town of Dera from 1842 to 1879. These town prices are half as high again as the prices ordinarily realised at the village threshing-floors. The threshing-floor prices for the last twenty years calculated on this basis, compare with the prices taken in assessment as shown at the top of page 146.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Price current of food grain, &c.

PRICE CURRENT OF FOOD GRAINS AND OTHER FARM PRODUCE.

(Quantities per rupee by the ordinary seer of 80 tolas).

Year.		*Wholesale prices at harvest time in the Dera market.*								*Thal prices.*	
Sambat.	A.D.	Wheat.	Barley.	Gram.	*Bajra.*	*Jowar.*	Sarson.	Assun.	Cleaned Cotton.	*Ghi.*	Wool.
		M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.	M. S. C.
1899	1842-43	0 22 8	0 37 8	0 26 4	0 25 0	0 31 4	0 25 8	1 0 0	0 2 2	..	..
1900	1843-44	0 25 0	0 38 12	0 30 0	0 27 8	0 32 8	0 23 12	1 0 0	0 2 3	..	..
1901	1844-45	0 31 4	1 10 0	1 1 4	0 37 8	0 37 8	0 26 4	1 10 0	0 3 7	..	..
1902	1845-46	0 35 0	1 10 0	0 37 8	1 10 0	1 10 0	0 24 6	1 10 0	0 3 4	..	..
1903	1846-47	0 37 8	1 15 0	1 2 8	1 10 0	1 10 0	0 25 10	1 10 0	0 3 2	..	..
Average ..		0 30 4	1 6 4	0 35 8	0 38 0	1 0 4	0 25 1	1 6 0	0 2 13	..	..
1904	1847-48	1 3 12	1 22 8	1 12 8	1 22 8	1 22 8	0 22 8	1 10 0	0 3 4	..	..
1905	1848-49	1 10 0	1 22 8	1 18 12	1 15 0	1 10 0	0 20 0	0 37 8	0 3 5	0 2 12	0 11 0
1906	1849-50	1 3 12	1 35 0	1 22 8	1 25 0	1 28 12	0 29 6	0 37 8	0 3 4	0 3 4	0 9 12
1907	1850-51	1 10 0	2 7 8	1 0 0	1 22 8	2 2 8	0 31 14	1 0 0	0 3 5	0 3 0	0 10 0
1908	1851-52	1 3 12	1 27 8	0 37 8	1 10 0	1 35 0	0 37 8	1 7 8	0 3 4	0 3 8	0 9 0
Average ..		1 6 4	1 31 0	1 2 4	1 19 0	1 27 12	0 28 4	1 2 8	0 3 4	0 3 2	0 9 15
1909	1852-53	0 30 0	1 22 8	1 10 0	1 3 12	1 22 8	0 25 0	1 0 0	0 3 5	0 3 4	0 6 0
1910	1853-54	0 27 8	1 10 0	1 22 8	1 10 0	1 16 4	0 30 0	1 10 0	0 3 5	0 2 12	0 7 0
1911	1854-55	1 3 12	1 22 8	1 10 0	1 21 4	1 22 8	0 32 8	1 3 12	0 3 2	0 3 4	0 6 4
1912	1855-56	0 37 8	1 25 10	1 6 4	1 10 0	1 28 12	0 25 0	1 3 12	0 3 2	0 3 4	0 5 12
1913	1856-57	1 1 4	1 30 0	1 3 12	1 10 0	1 22 8	0 22 8	1 3 12	0 3 2	0 3 12	0 7 1
Average ..		0 36 0	1 22 2	1 10 8	1 11 0	1 22 8	0 27 0	1 4 4	0 3 3	0 3 4	0 6 6
1914	1857-58	0 31 4	1 10 0	0 31 4	0 37 8	1 10 0	0 27 8	1 10 0	0 3 2	0 3 8	0 7 8
1915	1858-59	0 25 0	0 37 8	0 27 8	0 32 8	0 37 8	0 20 0	0 37 8	0 3 2	0 3 0	0 6 0
1916	1859-60	0 22 8	0 30 0	0 25 0	0 25 0	0 37 8	0 20 0	0 31 4	0 3 2	0 2 12	0 8 4
1917	1860-61	0 18 12	0 25 0	0 26 4	0 25 0	0 31 4	0 18 12	0 31 4	0 2 13	0 1 12	0 7 8
1918	1861-62	0 20 0	0 27 8	0 27 8	0 26 4	0 25 0	0 20 0	0 31 4	0 2 8	0 1 8	0 6 0
Average ..		0 23 8	0 34 0	0 27 8	0 29 4	0 36 4	0 21 4	0 36 4	0 2 15	0 2 8	0 7 1
1919	1862-63	0 22 8	0 30 0	0 25 0	0 27 8	0 27 8	0 20 0	0 31 4	0 2 8	0 2 2	0 4 4
1920	1863-64	0 20 0	0 25 0	0 23 12	0 25 0	0 25 0	0 17 8	0 31 4	0 1 15	0 2 12	0 4 0
1921	1864-65	0 20 0	0 30 0	0 15 0	0 21 4	0 15 0	0 17 8	0 25 0	0 1 15	0 2 2	0 4 4
1922	1865-66	0 18 12	0 33 12	0 12 8	0 18 12	0 22 8	0 16 4	0 25 0	0 2 0	0 2 8	0 4 0
1923	1866-67	0 17 8	0 20 0	0 10 0	0 16 4	0 18 12	0 16 9	0 20 0	0 2 0	0 1 12	0 5 12
Average ..		0 19 12	0 27 12	0 17 4	0 21 12	0 21 12	0 17 9	0 26 8	0 2 1	0 2 4	0 4 7
1924	1867-68	0 16 4	0 17 8	0 10 0	0 20 0	0 15 0	0 14 6	0 25 0	0 2 3	0 2 5	0 6 6
1925	1868-69	0 15 0	0 22 8	0 12 8	0 15 0	0 15 0	0 10 0	0 20 0	0 2 6	0 1 9	0 8 0
1926	1869-70	0 13 12	0 16 4	0 20 0	0 18 12	0 17 8	0 8 12	0 16 4	0 1 12	0 2 4	0 6 0
1927	1870-71	0 19 6	0 30 0	0 21 14	0 27 8	0 31 4	0 8 12	0 15 0	0 1 11	0 2 4	0 6 8
1928	1871-72	0 20 10	0 32 8	0 26 4	0 30 0	0 32 8	0 8 12	0 13 12	0 2 5	0 1 9	0 5 0
Average ..		0 17 0	0 23 12	0 18 2	0 22 4	0 22 4	0 10 2	0 18 0	0 2 1	0 2 0	0 6 5
1929	1872-73	0 21 0	0 28 10	0 21 8	0 29 0	0 34 0	0 9 7	0 13 5	0 2 4	0 2 0	0 3 8
1930	1873-74	0 26 0	0 38 10	0 35 0	1 0 0	0 35 0	0 20 0	0 20 0	0 2 4	0 3 12	0 3 12
1931	1874-75	0 25 0	1 0 0	0 38 12	1 0 0	1 5 0	0 26 12	0 32 0	0 2 12	0 2 4	0 6 0
1932	1875-76	0 37 8	1 20 0	1 12 8	1 2 8	1 5 0	0 20 0	0 26 12	0 2 4	0 2 12	0 6 0
1933	1876-77	0 35 0	1 3 12	1 7 8	0 37 8	0 37 8	0 20 0	0 26 12	0 2 6	0 2 0	0 7 0
Average ..		0 28 14	1 2 3	0 39 1	0 37 13	0 39 5	0 19 4	0 23 12	0 2 5	0 2 9	0 5 4
1934	1877-78	0 32 8	1 5 0	0 35 0	0 20 0	0 22 8	0 16 0	0 20 0	0 2 6	0 1 12	0 7 8
1935	1878-79	0 18 2	0 21 4	0 15 0	0 15 12	0 17 11	0 11 6	0 14 8	0 2 11	0 1 12	0 8 0
Average prices for the last 20 years, 1859-60 to 1878-79		0 22 0	0 30 13	0 25 1	0 26 1	0 27 8	0 22 0	0 23 8	0 2 4	0 2 3	0 5 14
Average prices for the last 30 years, 1849-50 to 1878-79		0 27 2	1 1 8	0 31 12	0 34 1	0 39 3	0 24 8	0 30 2	0 2 9	0 2 8	0 6 6
Rates accepted for assessment purposes ..		0 35 9	1 5 11½	1 0 0	1 0 0	1 5 11½	0 20 0	0 29 1	0 4 7	..	..

Note.—These are the prices that can be realised by *zamindars*, who like the Marwatis, take the trouble to convey their own grain to the Dera market-place and sell it there themselves. Threshing-floor prices and the advance prices paid by *banyas* are much lower. The Kulachi *kham tahsil* prices from 1859 to 1874 are a third lower than the prices for the same period shown in this statement, and these and the threshing-floor prices agree very closely.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Prices taken in assessing, and threshing-floor prices compared.

AMOUNT IN SEERS SELLING FOR THE RUPEE.

	By Dera town prices.			By threshing-floor prices.			By prices taken in assessment.		
	M.	S.	C.	M.	S.	C.	M.	S.	C.
Wheat	0	22	0	0	33	0	0	35	9
Barley	0	30	13	1	6	6	1	5	11
Gram	0	25	1	0	37	9	1	0	0
Bájra	0	26	1	0	39	1	1	0	0
Jowár	0	27	8	1	0	12	1	5	11

It will be seen that the threshing-floor prices for this period are very slightly higher than those taken in assessing.

District more likely to suffer from low prices than bad harvests.

As a whole the district is more likely to suffer from low prices than from deficient harvests. The Indus inundation seldom fails over any large portion of the *sailàba* tract. Much of the higher *sailàba* land gets well irrigation. Nearly all the Thal cultivation is secured by wells, and is in great measure independent of rain. In the Damán seasons of slightly deficient rain are sometimes beneficial, as the hill streams in this case are more manageable, and the whole supply can be utilised ; while in seasons of heavy rain these streams break away and the water runs to waste. Famines owing to failure of crops are unknown in the district. Scarcity and dear prices are much more often occasioned by excessive exportation than by deficient crops. The Kachi and Damán produce can so readily be sent down the Indus, that when Sakkar and Karráchi prices allow of a profit, the surplus grain of these parts is exported at once. The local supplies are thus exhausted ; prices rise ; and in the towns scarcity ensues. These high prices are as good for the *zamìndàrs* as they are bad for the townsfolk. Under these circumstances the working of the revenue arrangements requires to be as carefully watched in years of average production accompanied by very low prices, as in years of comparative dearth, when prices are high.

Selling price of land.

The figures of Table No. XXXII give the average values of land in rupees per acre as shown in the margin for sale and mortgage ; but the quality of land varies so enormously, and the value returned is so often fictitious, that but little reliance can be placed upon the figures. A good deal of land has changed hands since the Summary Settlement, but not to an unwholesome extent. It is difficult to give any correct estimate of the average selling value of the different sorts of land. In most sales a certain amount of waste land is included. Such land may be valuable or worthless, and it is a question whether it should be included or excluded in striking the average. The price of land, too, is often unduly run up by factious competition, while on other occasions, owing to special circumstances, it is absurdly inadequate. The account too is further complicated by the character of the rights sold. The property in question may be the full proprietary right, or the *ala malkiyat* only, or the *adna malkiyat* only. The land may be farmed directly, or held subject to the rights of occupancy tenants. Owing to these circumstances any general statistics based on the actual sales for a term of years contain numerous elements of error, and the

Period.	Sale.		Mortgage.	
	Rs.	A.	Rs.	A.
1868-69 to 1873-74 ..	5	5	4	13
1874-75 to 1877-78 ..	2	5	4	0
1878-79 to 1881-82 ..	5	0	2	11

Selling price of land.

results are generally unsatisfactory and conflicting. The figures for one circle prove that the value of land has risen amazingly, those for another show an alarming decrease, while the circumstances of both may perhaps be practically the same. As far as can be gathered from the statistics that were collected during the recent Settlement and from general inquiries, the value of land in most of the district has risen largely since the Summary Settlements. The present selling value for different sorts of land of average quality, cultivated and held in full proprietorship free from sub-tenures, appears to be as follows :—

Sailába lands ...	Rs 9 to Rs. 15 an acre	The figures for Bhakkar give Rs. 15 an acre, for Dera Rs. 12 and for Leiah from Rs. 9 to Rs. 12.
Sailába-chahi lands	" 16 to " 30 " ...	These prices include the value of the well itself.
Thal-chahi lands ...	" 8 to " 20 " ...	
Damán lands ...	" 8 to " 10 "	

These prices are undoubtedly low, but, as a rule, land is plentiful and labour scarce, and any increase in the selling value of land has, during the last few years, been checked by the very low prices of agricultural produce. Should these causes cease to operate, a large and general increase may be anticipated.

Local weights.

Government seer used cis-Indus.

Trans-Indus weights. The Lahori seer.

The weights in use in this district are the maund, seer, *pàu* and *chitàk*, which bear the same proportion to one another as in the Punjab generally. In the cis-Indus *tahsìls* the seer, which is the standard measure, is the ordinary English seer of 80 rupees, though in places an old seer of 90 rupees is still current. In the Dera and Tánk *tahsìls*, and in the southern portion of the Kuláchí *tahsìl*, the seer is equal to 100 rupees, and in Kuláchí itself to 126 rupees. Dera weights, therefore, are a quarter as heavy again, and Kuláchí weights half as heavy again as ordinary Government weights. The seer of rupees 100, current in Dera, is called the Lahori seer, and the measures based on it go by the same name. Kuláchí weights are but little used and will probably soon disappear altogether. The Government seer is hardly used at all trans-Indus. In talking of seers and maunds it is always the *Lahori* weight that is meant, and people ignorant of the custom are sometimes misled by this. A servant tells his master that flour is selling at 12 seers, when the weight by Government measure would be 15 seers. The weights used are seldom very exact, and the seer varies to the extent of two or three rupees more or less. As a rule the *Lahori* seer is rather over than under Rs. 100. *Lahori* weights are turned into Government weights by adding a fourth.

Scale of dry measures.

The common scale of dry measures in the district is the following :—

4 *pâu* = 1 *propee*. | 4 *topa* = 1 *pai*.
4 *propees* = 1 *topa*. | 4 *pai* = 1 *chauth*.
4 *chauth* = 1 *path*.

The *propee*, *topa* and *pai* vary greatly in size in different parts of the district, and the *path* of course varies with them. The *propee* may be considered as corresponding to the English quart, the *topa* to the gallon, the *pai* to half a bushel, the *chauth* to two bushels, the *path* to four quarters. The Hotwala *topa*, which is current in most of the Dera and the northern part of the Bhakkar *tahsìl*, is equal to 1⅛ gallons. The Bhakkar *topa* is about a quarter less, and is equal

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Scale of dry measures.

to $\frac{27}{32}$ of a gallon. The weight of the *topa* of course varies with the grain measured, but the different *topas* are popularly considered to weigh as follows in Government seers:—

Bhakkar	*topa*	= $3\frac{1}{2}$	seers	— *Path*	= about		22	maunds.
Hotwala	,,	= $4\frac{7}{8}$	,,	— ,,	=	,,	27	,,
Kappal	,,	= $3\frac{3}{4}$	,,	— ,,	=	,,	23	,,
Girang	,,	= 5	,,	— ,,	=	,,	32	,,
Chaudwán	,,	= 15	,,	— ,,	=	,,	96	,,
Miánkhels	,,	= $7\frac{4}{5}$	,,	— ,,	=	,,	50	,,
Ushteráua	,,	= $8\frac{3}{4}$	,,	— ,,	=	,,	53	,,
Leiah		= 67	,,	— ,,	=	,,	38	,,

There are many other varieties of the *topa*. The exact value of the measures in use in each *mauzah* is noted at the commencement of the Settlement record.

Kacha or half measures.

In some villages the people use what they call *kacha pais* and *kacha topas*. The *kacha topa* consists of two instead of four *propees*, and the *kacha pai* of two instead of four *topas*. In fact the *kacha* measure is half the usual measure. In the same way, the people often use *kacha* seers, especially with regard to cotton. A man says that cotton is selling at so many seers for the rupee. When questioned, he explains that he means *kacha* or half seers. The practice is very deceiving.

Kacha seers.

Tánk dry measures.

The Tánk and Kuláchí measures are exceptional. In these parts the *path* is not used. Tánk measures are as follows:—

4 *topa*	=	1 *pai*.	2 *mona*	=	1 *anda*.
2 *pai*	=	1 *mona*.	2 *anda*	=	1 *chatti*.

The *mona* is as much grain as two men, when measuring grain, can carry off in a cloth between them. The *chatti* is an ox-load, one sack on each side. An *anda* is half a *chatti*, or a single sack. The Tánk *topa* is equal to 7 seers, and the *chatti* to 225 seers. It requires a good ox to carry as much as this.

Kuláchí dry measures.

The Kuláchí measures are as follows:—

4 *topa*	=	1 *pai*.	20 *pai*	=	1 *chatti*.

The chatti or ox-load.

The *pai* is the common measure in Kuláchí. It is equal to about eight seers. The *chatti* is equal to about four maunds. The *chatti* is a common measure all over the district. In the Dera *tahsíl* it is generally put at 12 *pai*, which, with the Hotwala measure, would make it equal to 5 maunds. The *bora* is another measure equal to 16 *pai* or four *chauth*. It would thus, with the Hotwala standard, be equal to $6\frac{2}{3}$ maunds. A *bora* is roughly a camel load. The word *bora* itself means a sack, but has come to be used in this case purely as a measure.

The bora, or sack.

Methods of measuring grain which affect the amount.

In converting local measures into English, the standard English quart has been taken filled up level with the brim. The local measures vary with the way in which they are used. With the *kath-rakh topa* as much grain is taken as can be retained with the assistance of one hand. In the *charra topa* the use of the hand is not allowed.

Land measures formerly in use, cis-Indus.

As regards land measures in the cis-Indus *tahsíls*, the old land measures were the *karram*, *marla*, *kanal*, and *bigha*, but the standard on which all these are based varied considerably in different parts. As a rule, measurements were effected by pacing the land. Though the old method of measurement is now to a great extent forgotten, yet there are generally one or two old men in each

Chapter IV, D.

Prices, Weights and Measures, and Communications.

village who are still acquainted with it. In Bhakkar it was found experimentally that the old *karram* or double pace was equal to 70 inches, and two *bighas* would thus be equal to about 1⅛ of an English acre. In Leiah the old *bigha* was sometimes very nearly equal to an English acre, but there were smaller *bighas* equal to ¾ and ⅞ of an English acre respectively. The term *ghumao* was hardly known previous to annexation. The Settlement measurements were made by Mr. Simson in *marlas, kanals* and *ghumaos*, corresponding with English measures (*see* below). All these measures are now well known by the natives.

Size of the old *bigha* Introduction by Mr. Simson of the English standard.

Absence of fixed land measures, trans-Indus.

Trans-Indus, no land measures had ever been in common use previous to annexation. The nearest approach to a land measure was obtained by calculating the amount of seed required. For these calculations, wheat was the grain always used, and the usual measure was the *chatti*. The *chatti* would of course vary as the grain was sown thick or thin. It may be taken roughly, however, as equal to five acres. At the recent Settlement the following scale was made use of for the whole district :—

The *chatti* or seed standard.

Scale of land measures used in Settlement.

1 *karram*=66 inches. 20 *marlas* = 1 *kanal* = ½ rood.
9 square *karrams*=1 *marla* = 1 perch. 8 *kanals* = 1 *ghumao* = 1 acre.

There are 960 *karrams* to the mile.

Coinage.

Previous to annexation, the currency of the district consisted mainly of *Mehrabi* rupees, which were coined by the local Governors. *Nának Sháhi* rupees were also common. These have now been driven out by the Government rupee. In intrinsic value they are equal to 14 annas of the present currency, but are worth more as curiosities. The Pawindah merchants bring down with them large quantities of foreign coins. The commonest is the *Nandrami* or Kabul rupee, which sells at 13 annas 3 pie. Bokhára gold *tillas* are also extensively sold here. Their present price is Rs. 7-5-0. Gold coins generally are selling at about Rs. 46 the ounce avoirdupois. The English sovereign sells for Rs. 12. A variety of Russian and other foreign gold coin are to be met with. These foreign coins all go to the money changers, though a few may be bought by private individuals for ornaments. Under the Durránís there was a mint at Dera Ismail Khán which struck both gold and silver bearing the inscription *Zarb-i-Dera-jat.* These are found bearing the names of Taimúr Sháh, Zamán Sháh, Mahmúd Sháh, and Sháh Sujá'-ul-Mulk. The Sikhs also struck rupees at the Deraját mint.

Value of gold.

Communications.

Communication.	Miles.
Navigable Rivers ..	130
Metalled Roads ..	99
Unmetalled Roads ..	724

The figures in the margin show the communications of the district as returned in quinquennial Table No. I of the Administration Report for 1878-79, while Table No. XLVI shows the distances from place to place, as authoritatively fixed for the purpose of calculating travelling allowance. Table No. XIX shows the area taken up by Government for communications.

Rivers.

The Indus and its main branches, the Púzal, the Lála, the Hazára, the Chhitta, &c., are navigable for country craft throughout their courses within the district. Flat bottomed small draught steamers can ply in the main stream of the Indus in winter and in several branches during the hot weather. The principal traffic on

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Rivers.

the river, as stated in the Punjab Famine Report (1879), is shown in Table No. XXV. The mooring places and ferries and the distances between them are shown below following the downward course of the river :—

River.	Stations.	Distance in miles.	Remarks.
Indus.	Shinkí	...	Ferry and mooring place.
	Belot	8	Do.
	Jáí	6	Do.
	Dálwála	7	Do.
	Kánjan	4	Do.
	Dera Ismail Khán	10	Do. and bridge-of-boats in cold weather.
	Sukhe	10	Ferry.
	Kahírí	12	Ferry and mooring places.
	Mahrel	15	Do.
	Dera Fateh Khán	9	Ferry.

Bridge-of-boats and steam ferry.

Not only is Dera Ismail Khán the point where all the main traffic lines of the trans-Indus *tahsíls* converge, but it is the chief point for the passage of the Indus. Formerly there was only a ferry, but in 1873 a bridge-of-boats was started, which has since been kept up during the cold weather, while a steamer plies at the ferry during the hot weather. This bridge-of-boats is a great convenience to the Pawindah merchants and graziers, who cross the river every autumn, and back again in the spring, with their numberless camels and other cattle. In connection with this bridge has been established a mail-cart line to Jhang, from which another line is carried to the railway station of Chícháwatni ; so that, with continuous travelling, the railway can now be reached, during the cold weather, in less than twenty-four hours. This is a great contrast to the old state of things, when travellers to and from Dera Ismail Khán had to borrow horses from their friends, and ride round by Dera Ghází Khán to Multán. The income from the bridge-of-boats and from the steam-ferry is shown in the margin The expenditure has hitherto been considerably in excess of the income. The smaller ferries, connecting the two banks of the Indus, were leased in 1883-84 for Rs. 7,945. Previous to the establishment of the boat-bridge in 1873, the whole of the ferries of the district, including the Dera ferry, leased for about Rs. 7,000 or Rs. 8,000. Above Shinkí and below Dera Fateh Khán, the ferries are under the management of the District Officers of Bannu and Dera Ghází Khán respectively. The latter has charge of the important Mor Jhangi ferry, opposite Leiah. Of the other ferries, the principal are those at Dera Fateh Khán and Kánjan. A bridge-of-boats has been thrown across the Púzal on the road between Dera and Jhang. In other parts it is crossed by means of small boats *(dúnds)*. The Púzal is a branch of the Indus. This bridge is kept up all the year round.

Year.	Rupees.
1878-79 ..	15 298
1879-80 ..	23,686
1880-81 ..	17,627
1881-82 ..	16,462
1882-83 ..	21,901

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Means of exporting grain by boat down the Indus.

The number of boats employed on ferries or engaged in trade on the Indus is approximately as follows*:—

Trading boats belonging to the town of Dera	120
Ditto belonging to other places in the district	35
Dúndás, or small boats under 200 maunds	50
Boats engaged on the local ferries	50
Isákhel and Miánwáli boats	200

This excludes Government boats belonging to the Dera boat-bridge. The *dúndás* are employed mostly in the district itself. The larger boats go down to Dera Ghází Khán, Mithankot and Sakkar. A boat can make three trips in the hot weather and two in the cold weather to Sakkar, but this is the utmost. They usually make only three or four. The average freight of these boats is about 600 maunds; so that excluding the Miánwáli and Isákhel boats, the trading boats of the district, if fully employed all the year round, ought to be capable of exporting 350,000 maunds. The real average trade is probably a good deal less than this. Besides grain, wool and other articles are exported down the Indus in large quantities. The quantity of grain exported by land to other districts is inconsiderable.

Inflated skins or *sandárís*.

The inflated skins used in crossing streams and rivers are here known by the names of *sandárí* and *sarnái*. In this district the use of *sandárís* used to be free to every one. The passing of the Punjab Laws Act, however, led to a prohibition of their use unless a license had been first procured. These licenses are gr ted freely except to bad characters. They last for one year. At present the number of licenses amounts to 4,930. In spite of its cheapness and the ease with which it is obtained, it is a trouble to have to take out a fresh license year after year, and, as almost every one on the river side has a license, these restrictions on the free use of *sandárís* have very little effect in checking crime. The professional thieves are the last men who would be without them, while in the Bet villages it is almost impossible for a *zamíndár* to do without a *sandárí*.

Railways.

There is no railway in the district, the nearest stations being Bhera on the Sháhpur line, distant 135 miles, and Chíchávatní on the Multán line, 172 miles from Dera Ismail Khán. But it is proposed to extend the Miáni branch of the Punjab Northern State Railway from Sháhpur to Bhakkar on the left bank of the Indus, opposite the town of Dera.

Roads, rest-houses, and encamping grounds.

The table on the next page shows the halting-places and the conveniences for travellers to be found on the principal roads of the district :—

* It is difficult to get exact figures, as boats are not always employed in the same sort of traffic, or in plying on the same portion of the river, the number engaged in any particular trade increasing and decreasing with the demand.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Roads, rest-houses, and encamping-grounds.

Route.	Halting-places.	Distance in miles from previous halting-place *en route.*	Remarks.
Dera to Jhang.	Majhoka, from Dera Ismail Khán	9	Encamping-ground, supplies procurable on previous notice.
	Bhakkar	9	Encamping-ground, *sarai*, dak bungalow, post office, dispensary.
	Serai Kishna	15	Encamping-ground and *sarai*, a well-metalled road.
	Mankera...	14	Metalled, encamping-ground, *sarai*, dak bungalow, post office, police station, supplies procurable, well water abundant and good.
	Haidarábád	16	Metalled, encamping-ground, post office, *sarai*, supplies for small parties at hand; water abundant and good.
Dera to Multán.	Behal, from Bhakkar	15	Encamping-ground, rest-house, post office, supplies procurable.
	Karor	15	Encamping-ground, rest-house, *sarai*, police station, supplies procurable. A munsiff holds court here.
	Docharkha	11	Encamping-ground, water abundant from wells, supplies procurable on previous notice.
	Leiah	7	Encamping-ground, dak bungalow, supplies procurable, dispensary, post office, Head-quarters of *tahsil*.
	Kot Sultán	13	Encamping-ground, police *chauki*, supplies procurable.
Dera. to Shahpur.	Darya Khán, from Derah	12	Encamping-ground, Customs bungalow, supplies procurable.
	Sarinwala	12	Is only a well.
	Hetú	9	Encamping-ground, *sarai*, supplies procurable, say for 10 men.
	Jandánwála	16	Encamping-ground, post office, *sarai*, supplies procurable for small detachment.
Dera to Miánwáli Cis-Indus.	Kánjan from Darya Khán	13	Encamping-ground, supplies procurable for small parties.
	Kalúr	14	Encamping-ground, post office, supplies procurable for small parties.
Dera. to Banu.	Shor from Dera ...	6	Encamping-ground, well water, supplies procurable on previous notice.
	Yárik	14	Encamping-ground, *sarai*, dák bungalow, tank water dependent on rain, supplies procurable for say 20 men.
	Chundá	11	Encamping-ground, dák bungalow, *sarai*, water depends on rain, supplies procurable for 20 men.
	Pahor (Dráband) ...	11	Encamping-ground, supplies scarce, well water.
	Paroá	11	Encamping-ground well water, supplies procurable for small parties.
	Mírán	11	Encamping-ground, rest-house, police *thána*, supplies procurable for small parties, fodder abundant, water not so.
	Kálúwála	11	Encamping-ground, supplies scarce, water from river close by.
	Dera Fateh Khán ...	8	Encamping-ground, supplies procurable for small parties, water abundant, rest-house; but river washing away the town.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Roads, rest-houses, and encamping-grounds.

Route.	Halting-places.	Distance in miles, from previous halting place *en route*.	Remarks.
	Vahoa, from Dera Fateh Khán	17	Encamping-ground, border police post, supplies and water abundant.
	Daulatwála	7	Encamping-ground, border police post on the road, supplies and water scarce.
	Kirí Shamozaí ...	11	Rest-house, water from *kacha* wells, supplies procurable on previous notice, no encamping-ground, but open space sufficient.
	Chaudwán	15	*Sarai* with rest *burj*, police station, supplies and water scarce.
	Drában	10	Encamping-ground, frontier post, with a military bungalow, supplies and water abundant.
	Lúní	15	Frontier post.
	Gúmal Jatta	16	Police station with a rest-room on second storey at Gúmal, water and supplies abundant. Frontier post held by regular troops at Jatta, two miles off.
	Girní	8	Advanced frontier post in independent territory.
	Khirgi	6	Advanced militia post held by Bhittanis in the Tánk Zám post.
	Zám	5	Military post at the mouth of the Zám ; water abundant.
	Nasrán	13	Militia post, encamping-ground, a small village.
	Mulázai	9	Militia post, police station, water abundant, and supplies procurable.
	Bain	6	Militia post at the mouth of the pass.

The road bungalows have furniture and crockery and a *khànsàma*, but the rest-houses have no servants, though necessary furniture is found in most of them. A mail-cart runs daily from Dera to Bannu and Jhang, the latter line connecting the district with the railway at station Chícháwatní. A private service of light bamboo carts plies from Dera to Tánk on alternate days.

The only first class road in the district is the mail-cart road running through the river bed across the Thal towards Jhang. Its whole distance is about 80 miles, and the portion through the Thal is now metalled. The remaining portion of it through the riverain tract has a hard bottom for the greater part of it, and is drivable over in winter. The roads to Pezú and Tánk have been raised, culverted, and partly metalled, and are drivable over, throughout the year, except when heavy floods in the hill torrents interrupt traffic for a time. Of the minor district roads, the following are the principal ones in the district :—

(1). Road to Kuláchí *viâ* Haindan (which has a rest-house) and Maddí, 28 miles.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Roads, rest-houses, and encamping-grounds.

(2). Road to Paniála, *viâ* Band, 28 miles.
(3). Road to Chaudwán *viâ* Ruk, Mithí, Bagwání, Jandí, Gandí Umar, Garrah Sháh Nawáz, 38 miles.
(4). To Dráband *viâ* Tikan, Khuttí, Saggu, and Garrah Khán, 34 miles.
(5). Road from Chunda *viâ* Paniála to Pahárpur, 18 miles.
(6). From Tánk to Kundí and on to Pezú and Chundá.
(7). From Tánk to Gúmal, 15 miles.
(8). From Tánk to Amakhel, Nasrán Mulázai, and on to the Bain Pass. It crosses a network of ravines and is impassable in rainy weather.
(9). From Tánk to Tánk Zám mouth, in fair order.

Frontier military road.

The frontier military road from Dera Ghází Khán runs through Vahoa, Chaudwán and Dráband. A road from Dráband runs to Kuláchí and thence to Tánk, but the frontier road itself keeps close to the hills, and passes by Zirkanní and Lúní to Mánjí in the Gúmal valley. From Mánjí it passes through Gúmal and Jatta to the posts of Girní and Kot Khirgí in the hills, and thence round to Tánk. From Tánk the frontier road runs by Nasrán and Mulázai, and crosses into the Bannu district by the Bain Pass. No portion of this road is bridged, and it is all more or less impassable in rainy weather. The distances on the frontier road are thus given by Colonel McGregor :—

				Miles.	Furlongs.
From	Vahoa	to	Daulatwáli	7	5
,,	Daulatwáli	,,	Gurwáli	8	0
,,	Gurwáli	,,	Kot Taga	12	1
,,	Kot Taga	,,	Chaudwán	7	0
,,	Chaudwán	,,	Dráband	9	0
,,	Dráband	,,	Zarkani	8	3½
,,	Zarkani	,,	Lúní	10	2
,,	Lúní	,,	Mánji	11	0
,,	Mánji	,,	Jatta	6	0½
,,	Jatta	,,	Murtiza	6	3
,,	Murtiza	,,	Girni	8	4
,,	Girni	,,	Kot Khirgi	5	0
,,	Kot Khirgi	,,	Tánk Zam	6	0
,,	Tánk Zam	,,	Tánk	5	0
,,	Tánk	,,	Kot Nasrán	7	7½
,,	Kot Nasrán	,,	Mulázai	8	6½
,,	Mulázai	,,	Bain Dara	6	0
,,	Bain Dara	,,	Amakhel	4	2½

Mail-cart line to Jhang.

The mail-cart road from Dera to Chícháwatni runs through Bhakkar, and thence, *viâ* Mankera and Haidarábád to Cháh Bareri, where it enters the Jhang district. The further portion of this road has all been metalled for a distance of thirty miles. The remainder is grassed. The whole will probably be metalled in a few years. It is a capital driving road, and the mail-cart, when driven at full speed, can do the distance between the different stages at the rate of 14 miles an hour. The ordinary rate of travelling, including stoppages, is about 10 miles an hour.

Road along the Thal bank from Muzaffargarh to Miánwáli.

Besides the Jhang road, the main road from Muzaffargarh to Miánwáli passes through Bhakkar. This road runs along the edge of the Thal bank ; it frequently forms into two branches, of which one, the Kachi road, runs below the Thal bank, while the other, or Thal road, runs a mile or half-a-mile within the Thal. The principal places in the sub-division are all along this road.

Mail-cart line to Leiah.

Leiah and Bhakkar, also, are now connected by a branch mail-cart line which follows the road along the Thal bank. The portion of this road between these two towns is in fair condition; and though heavy and sandy in places in the parts beyond, it is traversable by carts for the whole distance from Miánwáli to Muzaffargarh. Carts can also be taken along the road from Dera to Sháhpur, but with difficulty, and additional oxen are generally required for the stages between Ahdi-Surgil, and Hetu.

General state of the roads.

Most of the roads which radiate from Dera Ismail Khán are very bad, and almost impassable for wheeled traffic. None of them are metalled. The Bannu road is the best. It boasts two bridges over the Saggu and Haus *nallahs* by which it is crossed. The Deputy Commissioner has lately made efforts to bring the Tánk road into good order, and the Pota *nallah* is now bridged. Very little can be said for the Kuláchí and Dráband roads, except that a traveller going along these in rainy weather is likely to be drowned. The worst road of all is that to Dera Ghází Khán, which is crossed in one part by a series of yawning ravines while another portion is under water for miles, whenever the floods are out. This road is the main line of communication between two important military stations, and its impracticable state has long been felt to be a scandal. It was seriously taken in hand a few years ago. A new line of road was aligned some miles to the west of the old road. A huge embankment was thrown up for some 30 miles, but no bridges were made, and as the embankment interfered with the drainage of the country, it was soon breached in all directions. It is now a ruin, and people prefer to go by the old Miran road, bad as it is. A regiment marching up from Dera Ghází Khán, in March 1878, was detained at Miran for a week by the state of the road, and only escaped eventually by leaving the road and making a wide detour to the west. At the time when this occurred, the Lúní itself was not in flood. Had the Lúní been out, the regiment could not have got through at all, except by dint of swimming. The cis-Indus village roads are mere tracks. In the Kachi there are generally narrow roads from village to village but these too often degenerate into mere tracks, nor have the existing roads been arbitrarily widened, when running between cultivated fields. Roads in the Thal fit for carts can only be constructed at considerable cost, owing to the constant sand ridges by which they are crossed. In the Kachi the roads are all hard and grassy, and with a little widening and levelling could easily be made available for wheeled traffic during the cold weather. Even in the cold weather, however, the constant *nallahs* would be an impediment to traffic; while during the hot weather, all roads in the Kachi are generally under water. There is no regular system of village roads in the Damán. When the floods are out, the line of roads follow the *laths*, or embankments running round the irrigated fields. When the crops have been cut and the fields are dry, the people take short cuts through them. There is sometimes a clearly marked track, but more often the traveller can select his own path, from among a variety of rival tracks. The so-called village roads are in consequence perpetually changing, and seldom occupy the same position for two successive years. There is a general right of way everywhere, so long as crops

Village roads.

Chapter IV, D.

Prices, Weights and Measures, and Communications.

Means of carriage.

are not damaged. As there are no carts or wheeled conveyances of any sort, and the only means of carriage is by camels, oxen and asses, this state of things causes no practical inconvenience. It is difficult enough to keep the main roads in tolerable repair, and the maintenance of village roads, along with the existing system of irrigation, would be quite out of the question. A few carts have of late years been introduced into the town of Dera Ismail Khán, which ply between the town and the Ghát. Occasionally carts are employed on the Bannu and Tánk roads, and the mail-cart road to Chíchávatni. The whole number of carts is at present only about twenty. They belong to contractors, and the use of carts by *zamìndàrs* has not yet commenced either in the cis-Indus or in the trans-Indus *tahsìl*.

Post offices.

There are post offices at Dera, Bhakkar, Behal, *Chah Bareri*, Haidarábád, Mankera, Jandánwála, Kalur Kot, Karor, Leiah, *Nawankot, Kot Sultàn*, Kuláchí, Chaudwán, Dráband, Dera Fateh Khán, Vahoa, Miran, *Panìàla*, Pahárpur, Shekh-Budin, Tánk Mulázai, and *Gùmal*. Money orders can be obtained in all offices except those printed in italics. There are also savings banks at the several post offices except those printed in italics. As regard postal lines, the mails for Lahore and Multán are carried by mail-cart to Chíchávatni, and there is an imperial line to Bannu. The towns of Tánk, Kuláchí, Leiah, and the other larger places in the district are connected with Dera Ismail Khán by district lines, which are, however, under the management of the Postal Department.

Telegraphs.

A line of telegraph runs along the whole length of the district from Pezu to Dera Fateh Khán, connecting Dera with Bannu on the north and Dera Gházi Khán on the south. A branch telegraph office has been opened at Tánk for political reasons.

CHAPTER V.

ADMINISTRATION AND FINANCE.

SECTION A.—GENERAL ADMNISTRATION.

Chapter V, A.

General Administration.

Executive and judicial.

The Dera Ismail Khán district is under the control of the Commissioner and Superintendent of the Deraját Division, whose head-quarters are at Dera. The ordinary head-quarters staff of the district consists of a Deputy Commissioner, a Judicial Assistant, and one Extra Assistant Commissioner. An Extra Assistant Commissioner superintends the operations of the fluctuating revenue system introduced in the Damán and riverain tracts of the district at the regular settlement. Another Extra Assistant Commissioner is posted at Bhakkar in charge of the cis-Indus sub-divisions. Each *tahsìl* is in charge of a *Tahsìldàr* assisted by a *Nàib*, except the Sadr and Kuláchi *tahsìls*, where there are two *Nàib Tahsìldàrs*, one for the ordinary *tahsìl* work and the other watching the fluctuating revenue administration of the *tahsìls*. The village revenue staff is shown in the margin. There are two Munsiffs in the district; one has jurisdiction within the Sadr, Kuláchi and Tánk *tahsìls*, while the jurisdiction of the other includes the two cis-Indus *tahsìls*, Leiah and Bhakkar. For the sake of suitors' convenience, however, all villages situated north of the mail-cart road have been arranged to sue in the Court of the Sub-Divisional Judge at Bhakkar. The statistics of civil and revenue litigation for the last five years are given in Table No. XXXIX.

Tahsil.	*Qanungos* and *Naibs.*	*Girdawars*	*Patwaris* and Assistants.
Dera	3	8	42
Kulachi	3	3	34
Tank	1	4	21
Bhakkar	3	7	45
Leiah	3	5	48

Criminal, police and jails.

The executive staff of the district is assisted by a bench of honorary magistrates, who sit at head-quarters, and by Nawábs Sarfráz Khán, Saddozai, Rab Nawáz Khán, Hafiz Abdulla Khán, and Sardár Allahwardi Khán, who have 2nd class magisterial powers within the limits of their respective *jàgìrs*.

The Police is controlled by a District Superintendent, assisted by a Native Inspector. The strength of the force as given in Table No. I of the Police Report for 1881-82 is shown in the margin. Besides the above regular force, there are border police posts each with its own small garrison. Other border police are also

Class of Police.	Total strength.	Distribution.	
		Standing Guards.	Protection and detection.
District (Imperial) ..	505	118	387
Municipal	68	..	68
Ferry Police	9	..	9
Total ..	582	118	464

Chapter V, A.

General Administration.

Criminal, police and jails.

scattered along the Tánk, Gúmal, and Gandapur borders, and there is a special branch called the Pawindah *trinni* police in the Gúmal valley, whose duty it is to disarm the Pawindahs as they enter British territory by the Gúmal Pass, and to enumerate their camels and flocks. Their strength is given below under the head Frontier Administration (page 163). The border police patrol along the border, and generally perform the functions of police officers in regard to all border offences.

In addition to this force, 676 village watchmen are entertained and paid by the villagers themselves. In border villages a number of night watchmen are told off every night to patrol, and this duty is performed by each village in turn. The following table shows the strength of the *chaukìdàri* establishment:—

Name of *Tahsil*.	Present *chaukidàri* establishment.			
	Jemadàrs on Rs. 4.	*Chaukidàrs* on Rs. 4.	Total.	Pay per annum.
				Rs.
Dera	2	121	123	5,952
Tánk	...	68	68	3,264
Kuláchí	4	52	56	2,784
Bhakkar	3	180	183	8,856
Leiah	5	146	151	7,368
Total	14	567	581	28,224

The *thànas* or principal police jurisdictions, and the *chaukìs* or police outposts are distributed as follows:—*Dera Tahsìl—Thánas—* Dera, Paniála and Mírán. *Chaukìs*—Pahárpur and Shekh-Budín. *Kulàchì Tahsìl—Thànas*—Kuláchí, Chaudwán, and Vahoa. *Chàukìs* Jakkúwali. *Tànk Tahsìl—Thànas*—Tánk, Gúmal and Mulázai. *Chaukìs*.—Kundi. *Bhakkar Tahsìl—Thànas*—Bhakkar, Mankera and Maibal. *Chaukìs* Ungra, Haidarabád and Jandánwála. *Leiah Tahsìl—Thànas*—Leiah, Karor. *Chaukìs*—Kot Sultán and Chaubára.

There is a cattle pound at each *thàna* and *chaukì*, and also at Kiri Khasor (Dera *tahsìl*), Fateh Khán, Takwára Dráband, and Gandi Umar Khán (Kuláchí *tahsìl*). The Deputy Commissioner is the *ex-officio* Deputy Inspector-General of Police.

The district jail at head-quarters contains accommodation for 520 prisoners. Table No. XL gives statistics of criminal trials, Table No. XLI of police inquiries, and Table No. XLII of convicts in jail for the last five years. There is no criminal tribe in this district.

Revenue, taxation, and registration.

The gross revenue collections of the district for the last 14 years, so far as they are made by the Financial Commissioner, are shown in Table No. XXVIII, while Tables Nos. XXIX, XXXV, XXXIV and XXXIII give further details for land revenue, excise, license tax, and stamps, respectively. Table No. XXXIIIA shows the number and situation of registration offices.

Revenue, taxation, and registration.

The central distilleries for the manufacture of country liquor are situated at Dera and Leiah. Poppy cultivation is not forbidden, but the area under it does not exceed a dozen of acres. The table below gives some particulars regarding the excise of the district, from which it will appear that the income from the sale of spirits and drugs is steadily increasing. The administration of customs and salt revenue is described on the next page.

YEAR.	Income from Spirits.	Income from Drugs.	Total net Income.
	Rs.	Rs.	Rs.
1863-64	4,413	7,361	11,774
1864-65	7,812	7,146	14,958
1865-66	9,508	6,935	16,443
1866-67	9,755	6,910	16,665
1867-68	8,959	7,172	16,131
1868-69	10,191	7,032	17,223
1869-70	8,714	6,485	15,199
1870-71	8,084	8,125	16,209
1871-72	10,552	9,120	19,672
1872-73	9,191	8,021	17,212
1873-74	9,101	8,185	17,286
1874-75	10,255	8,833	19,088
1875-76	10,877	8,874	19,751
1876-77	12,409	7,154	19,563
1877-78	13,267	8,174	21,441
Total Rs. ...	1,43,088	1,15,527	2,58,615
Average 1863 to 1868 ...	8,089	7,105	15,194
Average 1868 to 1873 ...	9,346	7,757	17,103
Average 1873 to 1878 ...	11,185	8,244	19,426
Average 1863 to 1878 ...	9,539	7,702	17,241

Table No. XXXVI gives the income and expenditure from District Funds, which are controlled by a Committee consisting of 31 members selected by the Deputy Commissioner from among the leading men of the various *tahsils*, and of the Civil Surgeon, Executive Engineer, and District Superintendent of Police as *ex-officio* members, and the Deputy Commissioner as President. Table No. XLV gives statistics for municipal taxation, while the Municipalities are noticed in Chapter VI. The income from provincial properties for the last five years is shown below :—

Source of income.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.
Ferry with boat-bridges ...	15,298	23,686	17,627	16,461	21,901
Minor ferries	2,899	3,090	3,595	4,310	5,015
Staging Bungalows, &c. ...	665	603	856	607	511
Encamping-grounds ...	...	...	...	...	...
Cattle pounds	6,220	6,446	6,800	5,218	5,120
Nazul properties	...	...	179	105	1,959
Total	25,082	33,825	29,057	26,701	34,506

Chapter V, A.

General Administration.

Revenue, taxation, and registration.

The ferries, bungalows, and encamping grounds have already been noticed at page 150—153, and the cattle pounds at page 158. The principal *nazúl* property consists of a garden at Bhakkar called the Dilkusha; it has a fine grove of *shísham* trees and a few mangoes, but the income is only sufficient for expenses. It was planted by Nawáb Muhammad Khán during his rule of Mankera, and became Government property on annexation. The court house at Bhakkar is used by the Extra Assistant Commissioner as his private dwelling house as well as office, and he pays rent for it. Figures for other Government estates are given in Table No. XVII, and they and their proceeds are noticed in the succeeding section of this chapter, in which the land revenue administration of the district is treated of.

Statistics of land revenue.

Source of revenue.	1880-81.	1881-8.
Surplus warrant *talabána* ..	150	360
Revenue fines and forfeitures ..	31	619
Other items of miscellaneous land revenue ..	7,435	10,313

Table No. XXIX gives figures for the principal items and the totals of land revenue collections since 1868-69. The remaining items for 1880-81 and 1881-82 are shown in the margin.

Table No. XXXI gives details of balances, remissions and agricultural advances for the last fourteen years; Table No. XXX shows the amount of assigned land revenue; while Table No. XIV gives the areas upon which the present land revenue of the district is assessed. Further details as to the basis, incidence, and working of the current settlement will be found below in Section C.

Customs: salt.

There is a Customs' line running the whole length of the Bhakkar and Leiah *tahsíls*. There is a Customs Inspector stationed at Leiah and an Assistant Inspector at Bhakkar: and there is a chain of guard posts 28 in number distributed along the 144 miles of the left bank of the Indus. The number of subordinate officers and men is 197. The intention of the line is to prevent the black salt from the Kohát mines, which is used in the trans-Indus *tahsíls*, from crossing the river. A few years ago, a Customs' hedge was put up along the Thal road running from Miánwáli to Koreshi in the Muzaffargarh district. The object was to tax sugar passing to the west of the hedge. Previously sugar had passed from one side of the Indus to the other without let or hindrance. The tax on sugar exported has now been abandoned, and the hedge is no longer kept up.

Education.

Table No. XXXVII gives figures for the Government and aided, middle, and primary schools of the district. There is no high school, while middle schools are only four in number, *viz.*, two vernacular at Leiah and Bhakkar and two Anglo-vernacular at Dera. The district lies within the Multán Circle which forms the charge of the Inspector of Schools at Multán. Table No. XIII gives statistics of education collected at the census of 1881, and the general state of education has already been described at page 60. In addition to the Government and aided schools mentioned above, there are about 270 indigenous schools, with 2,600 pupils, which give instruction in the Korán, Persian, Hindi and Lunde Mahájani. Of these the following are the most important:—

(1). The Hindú girls' school at Dera. There are three female teachers, teaching Nagri, Gurmukhi, and needle-work, respectively

Chapter V, A.

General Administration.

Education.

This school was started by the Hindu Sabha of Dera in 1881-82, and is partly supported by the Sabha and partly by the municipality. It numbers over 60 girls.

(2). The Garhi school, so called from being kept in the Garhi of Nawáb Sarfráz Khán. Its expenditure, Rs. 15, is made up of subscriptions and fees.

(3). A Persian, Urdu, and arithmetic school at Kalúr Kot, giving instruction to some 30 boys.

Medical.

Table No. XXXVIII gives separate figures for the last five years of each of the dispensaries of the district, which are under the control of the Civil Surgeon and in the immediate charge of Assistant Surgeons at Kuláchi and Leiah and of Hospital Assistants at the remaining stations. The senior Regimental Surgeon in the cantonments has civil charge of the station. There is a charitable dispensary of the Church Mission Society at Tánk, which is supported by subscriptions and donations. It is in charge of a Medical Missionary (see chapter III, page 56.)

Dera Ismail Khán Civil Hospital.

The Government dispensary was founded on 12th June 1851. It is situated immediately to the south of the town. It consists of a separate ward for in-patients and three separate rows of small rooms for operations and serious cases. There is accommodation for 33 patients. The out-patient department and operating room are in a separate building. The staff consists of the Civil Surgeon, who is always one of the Medical Officers of one of the regiments stationed in the district, one Hospital Assistant, one Compounder, one dresser, two apprentices, and menials.

Ecclesiastical.

There is a church capable of seating about 100 persons under the charge of a chaplain, who also visits Bannu and Dera Ghází Khán to hold services at those stations. Shekh-Budin sanitarium has also a small church. Connected with the Church Missionary Society of Dera is a small church capable of seating 40 persons for the Native Christians. It cost about Rs. 3,000 and has a spire 60 feet high.

Head-quarters of other departments.

The public buildings of the district, as well as some of the main roads are under the charge of the Executive Engineer, Derajàt Division, whose head-quarters are at Dera. The telegraph lines and offices of the district are controlled by the Telegraph Assistant Superintendent (whose head-quarters are at Dera Ghází Khán) and the post offices by the Superintendent of Post Offices at Dera. The Customs (Salt) staff is under the control of the Assistant Patrols at Leiah and Bhakkar, both of whom are subordinate to the Assistant Commissioner of Customs, Northern India Salt Revenue. The Ecclesiastical Department of the Derajàt Division is under charge of the Chaplain at Dera. There is also an Ordnance Depôt under a Deputy Assistant Commissary of Ordnance subordinate to the Inspector General of Ordnance, Calcutta. The Cantonment garrison consists of one regiment of cavalry, two of Infantry, and a Mountain Battery, which are controlled by the General Officer Commanding the Frontier Force, whose head-quarters are at Abbottabad in the Hazára district. The Militia and out-posts of the district are north of Dráband, under the command of the Officer Commanding Militia and Out-posts. The out-posts south of Dráband are under the Deputy

Chapter V, B.

Military and Frontier.

Commissioner, as also are the Border and Pawindah *trinni* Police, both of which bodies are scattered along the Tánk, Gúmal, and Gandapur border.

SECTION B.—MILITARY AND FRONTIER.

Cantonments, troops, &c.

The principal military station in the district is the cantonment of Dera, situated on the right bank of the Indus about a mile south of the Dera town. It is in danger of being washed away, as the river has of late years eroded its western bank considerably in the immediate vicinity of the cantonment. The fort of Akálgarh to the north-west of the town was garrisoned till December 1882, by a company of European soldiers from Multán, but since then it has been held by a detachment of native troops. The original fort was built by Prince Nau Nihál Singh in 1836, but it has been greatly strengthened and improved by our Government. It is a quadrangular structure, having bastions at the angles and demi-bastions in the centre of the west, east, and south faces. Inside the fort there are quarters for the Commissary of Ordnance and his establishments, a tank and well, several large godowns, and a bomb-proof powder magazine. On the west and south faces are two half-company barracks with the usual accessories and quarters for officers, a well, plunge-bath, godown, commissariat office, &c.

Forts and frontier posts.

A chain of forts and frontier posts—Bain, Mulázai, Nasrán, Zám, Tánk, Khirgi, Girni, Jatta, Manjhi, Lúní, Zarkani, and Dráband—protects the western frontier as far south as the Dráband Pass, while the border police posts of Sháh Alam, Chaudwán, Kot Tagga, Gurwáli, Daulatwála, and Vahoa are responsible for the part of the border within their limits.

Garrison.

The ordinary garrison of Dera consists of a Mountain Battery, one regiment of Native Cavalry and two of Infantry, which belong to the Punjab Frontier Force, and are commanded by the General Officer Commanding that Force at Abbottabad. Detachments from these regiments garrison the out-posts of Tánk, Girni, Jatta, Manjhi, and Dráband. The total garrison of the district as it stood in June 1883, is shown below :—

Station.	Regimental & Staff Officers	Non-Commissioned Officers and Men.		
		Artillery.	Native Cavalry.	Native Infantry.
Dera Ismail Khán ...	28	128	274	1,032
Tánk Post ...	...	...	25	64
Zám Post ...	...	...	16	31
Girni Post ...	...	...	18	31
Jatta Post ...	...	...	25	32
Manjhi Post ...	...	...	25	31
Dráband ...	...	...	25	41

The figures are taken from the Quartermaster-General's Distribution List for that month, and include those who are sick or absent.

Militia.

The strength of the several militia posts in the district, exclusive of the border police posts, which are under the direct control of the Deputy Commissioner, is given on the opposite page.

Chapter V,

Military and Frontier.

Militia.

Post.	Horse.		Foot.		
	Daffadárs.	Horsemen.	Havildárs.	Footmen.	
Bain ...	1	6	2	38	
Mulázai ...	2 *	14	1	7	* 1 Jamadar.
Nasrán ...	1	17	1	7	
Zám Tánk ...	...	3	...	...	
Khirgi ...	1	6	3	30	
Girni ...	...	3 †	...	4 †	† Guides. The post is held by regular troops.
Manjhi ...	...	3 †	...	...	
Lúní ...	1	12	1	7	
Zarkanni ...	1	12	1	7	
Drában ...	...	2	...	...	Guides.

All men employed in this force are *bárgírs* nominated by the chiefs or head-men of tribes and villages in the immediate vicinity of the post, and possessing predominant local influence. Each nominee must be approved of by the Deputy Commissioner and the Officer Commanding Out-posts before he can be enlisted in the post. The chief or head-man having *bárgírs* in any post can, for good and sufficient reasons, to be approved by the Officer Commanding Out-posts, replace any *bárgír* in the post by another. The general duties of the militia posts consist of patrolling within their limits, and assisting villagers in pursuing and capturing raiders from beyond the border. In return for the emoluments enjoyed by the tribes they are responsible for crime within their limits. The Bhittannis, who enjoy about 11,000 a year in the militia service, are responsible for the passes between the Bain and Girni posts.

Border police.

The border police posts have much the same duties as those of the militia, but they are under the direct control of the Deputy Commissioner, and are responsible for border crime in their limits. Their strength is as follows. :—

Post.	Horse.		Foot.		Tribe.
	Daffadárs.	Horsemen.	Havildárs.	Footmen.	
1. Vahoa ...	1	7	1	3	Khetráns.
2. Daulatwála ...	1	5	...	...	Kasránis.
3. Gurwáli ...	2	6	...	...	Ushteránas.
4. Kot Tagga (including Chaudwán)	3	7	1	5	Bábars.
5. Shah Alam ...	1	7	1	7	Miánkhel. Gandapurs.
6. Kuláchí B. Police	...	11	...	...	
7. Tánk B. Police	...	23	1	26	Chiefly Bhittannis, Mahsúds & Tators.
8. Gúmal B. Police	1	9	1	7	Miánis, Ghorezais and Bhittannis in equal shares.
9. Pawindah Police	3	14	...	...	

The Pawindah border police (No. 9) are stationed in the Gúmal valley. Their chief duties are to disarm the Pawindahs as they come down to British territory and to superintend the enumeration of

Chapter V, B.

Military and Frontier.

Character of the Wazirs.

The Mahshúds have no chiefs or recognised head-men. They are exceedingly democratic in their ways. If ten men are wanted to do a bit of business, a hundred will come. They like to assert their equality. The Mahsúds used to trade only to Tànk, but their trading parties (*bahirs*) are now a common sight in the *bázárs* of Dera. They bring down iron, fir-poles for roofing, smaller poles for the sides of *chárpoys*, and matting made of the dwarf palm. They take in exchange grain, the production of which in their own country is insufficient, and cloth and other manufactured goods. The cultivation of potatoes has lately been introduced among the Mahsúds by Major Macaulay, and is likely to prove very lucrative when once fairly established.

Unoccupied tract between the Wazíri and Shirani country.

The Pawindahs enter this district by the Gwalevri Pass that debouches at Gúmal, and by the less frequented *zám* Pass that debouches on Zirkanni. The country between these routes is a no-man's-land. The Wazírs, and also the Miánis and Ghorazais from our own country, graze during the summer on the hills west of the Sulimán range. During the cold weather the Násars with their flocks occupy the skirts of the hills along our border, and a few of their encampments may be found in the valleys to the east of the main range. There are, however, no settled occupants of this tract.

The Shiránis. Description of their country.

The Shiránis have no settlement north of the Zirkanni stream. This stream rises to the west of the main Sulimán range, and passes through the *Záo* Pass, a mere cleft a few feet in width and hemmed in by precipices of enormous height that almost close overhead. Eight or ten miles east of the *Zao* Pass the Shiránis cultivate a little land in the Kach of the Zirkanni stream, but they have no villages on it. The centre of the Shiráni country is the Takht Sulimán mountain. The main range is here penetrated by the Gat Pass north of the Takht, and by the Shangan and Dáhna Passes below it. The Shiránis have villages in these passes, and a few on the further side of the range. Their main settlements are in the low valleys east of the Takht. The country between the Takht and our border consists of low stoney ranges of trifling elevation and with arid plateaux intervening, and these are intersected by the gorges of the hill torrents that unite in the Drában and Chaudwán *záms*. These low hills and plateaus extend for a distance of 15 miles from our border; after which the main mass of the Takht rises up in a sheer and rapid ascent. The whole of the hill country lying east of the Sulimán range is intersected by long narrow valleys, running parallel to the border, and draining into one or other of the streams by which the border line is intersected. By following these valleys, or *tokhs* as they are called by the Baloches, a traveller can easily pass from the Gúmal valley in the north down to the Kasráni country in the south; or, if he pleases, he can get out at the gaps, where the intersecting streams cross the *tokhs*. There is very little cultivation in the Shiráni country, except in the *kaches* of the hill torrents, and these are of small extent. The lower Shiráni country is more barren even than that of the Bhittannis, and is quite bare of trees. The crest and upper valleys of the Takht, however, are thickly wooded with pine trees. Some of these are said to be of great size, but their position under present circumstances renders them useless. The Shiránis bring

Chapter V, B.

Military and Frontier.

down the smaller trees, such as they can carry down on their shoulders, for sale in British territory, where they are in great request for rafters. Most of the Shiráni villages are of miserable appearance. Their principal towns are Drázan and Parwára. Drázan is a comparatively respectable-looking place. The houses are built of sun-dried bricks, and there are numerous small towers.

Their tribal divisions. Character of the tribe.

The main divisions of the Shiránis are into the Sainkhel, Ubákhel, and Chúharkhel. The Khidarzais are a section of the Ubákhel, notorious for their lawless character. The Ubákhel live nearest to our territory. They hold Drázan on the Drában *zám* and Parwára on the Chaudwán *zám*, and a number of intervening villages. The chief men among them are Azim Khán Landái and Fateh Khán of Drázan. Azim Khán has been treated to some extent by British officers as Chief of the Shiránis, but has little authority even over his own people. The Shiránis are, in fact, nearly as democratic as the Wazírs, and care nothing for chiefs. The Sainkhel occupy the upper villages on the Drában *zám* towards the Gat Pass and beyond it. The Khidarzais are located by the Shangan Pass and on the slopes of the Takht. The Chúharkhel are on the Dahna Pass.

Shiránis previous to annexation.

Previous to our annexation of the Punjab, the Shiránis were the pest of the border from Kot Tagga to Zirkanni. Outlying villages were plundered, and had frequently to be abandoned on account of their raids, unless the proprietors agreed to pay black mail. They once during Sikh times sacked the town of Drában, and the plain men were afraid to cultivate the lands under the hills through fear of their attacks. They continued their misbehaviour during the first years of British rule, and skirmishes were continually occurring between them and the men of our frontier posts. At last, on Major Nicholson's recommendation, the Government consented to an expedition against them.

Expedition against them in 1853.

In the beginning of 1853 Brigadier Hodgson attacked them with a force of 2,500 men, consisting of regiments of the Punjab Frontier Force and of military police. The troops entered the hills by the Shekh Haidar Pass, while the Shiránis expected them at the Drában Pass, and moving rapidly down the *tokhs*, or lateral valleys already described, they turned the line of the Shiráni defence, and got into the heart of the country. Little opposition was encountered, and after destroying Drázan (Kotki) and the more accessible villages, the force returned to Drában without the loss of a single man. Our troops were assisted in the work of destruction by a small body of Bábars and other frontier levies.

Their subsequent behaviour.

Since this expedition the Shiránis have occasioned comparatively little trouble. Some of the bad characters among them, leagued with an occasional outlaw from British territory, may now and then commit an isolated murder or robbery, but the body of the tribe does its best to put a stop to outrages of this sort.

On some occasions, however, the tribe has failed to contest its bad characters. One such occurred during the year 1882. A series of thefts, robberies and dacoities were committed by members of the Shiránis' sections in British territory. In October 1882, the tribal *jirga* was called to account. The deputation of elders admitted the majority of the offences, but professed simultaneously their inability to enforce order or to give satisfaction, declining to accept

Chapter V, C.

Land and Land Revenue.

Their subsequent behaviour.

tribal joint responsibility, which is the cardinal principle of our border management. It became necessary to take coercive action. A blockade of the Shiranis was declared on the 1st January 1883. With a few exceptions, they bore their punishment quietly, and in July 1883 made a complete submission; they agreed to restore all stolen property or to pay compensation for such as could not be restored, and pay a fine by way of damages for offences in which injury was done to the persons of British subjects; they also accepted full tribal responsibility. The blockade was raised on the 18th July. Since then the conduct of the Shiránis has been satisfactory (1884). That their submission was sincere is evinced by the fact that in November and December 1883, a large party visited the Takht-i-Sulimán range, lying in the heart of the Shiráni country, with the express and declared intention of conducting a survey of the range and the neighbouring country. The mass of the Shiráni tribe consented to the survey, which was carried out with only trifling opposition encountered from a few irreconcilable fanatics. In view of the deep-rooted dislike of Afghans to a survey of their territory, the execution of the Takht-i-Sulimán survey, accomplished with the aid and assent of the tribesmen concerned, is an event hitherto (1884) without parallel in the annals of the Punjab Frontier.

The Shiránis are a very poor tribe. A great many of them are employed in British territory as servants by the well-to-do Bábars and Miánkhels. They look after the cattle, cut grass, and do any miscellaneous work. A few of them are cultivators.

The Marhels.

The Marhels are a small insignificant tribe possessing a few scatter *kirris* in the low hills between the Shiráni villages and our border. They are said to number some 200 or 300 men. They are employed in trading between the Kákar country and the Damán. They are like the Pawindahs in their habits, and move away to Afghanistán at the beginning of the hot weather. The Ushteránas and Kasranis have been already mentioned. Behind their hills lies the country of the Zmarrís, Musakhels and Lúní Patháns; and behind the Lúní Patháns again are the Kákars, but with these tribes we have hitherto had little or no political intercourse, and any mention of them here would be out of place.

SECTION C.—LAND AND LAND REVENUE.

Early revenue history.

The revenue history of the several *tahsíls* varies considerably, and it will be necessary to notice them separately. The Sikh system of collection has already been described at pages 37-38 while a good deal of information regarding early land revenue has been given incidentally in discussing the general and tribal history of the district.

The Dera Ismail Khan *tahsíl*. Division into *táluqas*.

Under native rule this *tahsíl* was divided into ten *táluqás*, each of which was managed by an officer called the *Hákim*, generally one of the leading *zamíndárs* of the *táluqá*, whose duty it was to superintend the collection of the Government revenue. These *táluqás* were named Kirri Khasor, Paniála, Paharpur, Nihálpur, (Yaric), Chahikán, Sheru Kach Tarkári (Dera *khás*), Lunda, Babbar, and Kahirí.*

* The Kahiri *táluqá* included both the Mirán and Kahiri circles.

Summary Settlement effected *taluqawar*.

Tàluqas settled by Mr. Simson (1850-51).

Lieutenant Busk's assessments (1854-56).

At the Summary Settlements each of these *tàluqas* was separately reported. The first Summary Settlement was made by Mr. Simson in 1850-51. Mr. Simson settled the whole *tahsìl* except *tàluqas* Lunda, Babbar and Miran-Kahiri, then held in *jàgìr*. The Settlement was for three years. From 1854 to 1856, Lieutenant Busk, Assistant Commissioner, re-assessed a number of scattered villages, the assessments of which were breaking down, either owing to original over-assessment, or to loss of lands by diluvion, for the custom of annual alluvion-diluvion assessment was not introduced into this district till after 1857. Lieutenant Busk also assessed the Miran-Kahiri *ilàqua*, and a number of *jàgìr* villages in *tàluqas* Babbar and Naievela, which had been resumed in 1855.

Villages transferred to Bhakkar.

Captain Coxe's Settlement.

Villages held in *jàgìr*.

In 1857, soon after Mr. Busk's Settlement, several of the resumed villages lying to the east of the Indus, and a few *Khàlsa* villages similarly situated, were transferred to the Bhakkar *tahsìl*. The 2nd Summary Settlement under Captain Coxe took place in 1857. Captain Coxe revised Lieutenant Busk's assessments where necessary, and resettled the remaining *Khàlsa* villages, which Lieutenant Busk had not taken up. Captain Coxe's Settlement was sanctioned for seven years. Neither Mr. Simson nor Captain Coxe made any Settlement of villages held in *jàgìr*. The Nawáb of Dera's *jàgìr* was assessed by Lieutenant Busk at the death of Nawab Sher Mahomed Khán, previous to its partial resumption, and the large *jàgìr* of Bhai Ram Singh in the Sheru *ilàqua*, and other smaller *jàgìrs*, have from time to time been resumed and resettled on the death of the incumbents. On the whole Captain Coxe slightly enhanced Mr. Simson's assessments. There was an increase in *tàluqas* Paniála, Nihalpur and Chahikan, and a decrease in Kirri, Khasor, Pahárpur and Naievela. Captain Coxe also considerably reduced Lieutenant Busk's assessment of the *Khàlsa* villages, of *tàluqas* Lund and Babbar.

Working of Captain Coxe's Settlement.

Instead of being revised after seven years, Captain Coxe's Settlement remained in force up to the date of the present Regular Settlement, or for nearly 20 years. On the whole, it worked well. Changes, however, in the circumstances of particular villages, must unavoidably occur in the course of years in a tract like the Damán. Some villages improve while others deteriorate. Remissions on account of over-assessment have had to be allowed from time to time to the extent of Rs. 2,774; but in spite of this the revenue demand latterly pressed heavily on some villages, while the bulk of the *tahsìl*, owing to the rise of prices and increase of cultivation, was very lightly assessed. The net increase in the revenue of river villages on account of alluvion-diluvion during the period of Captain Coxe's Settlement, was a little over Rs. 4,000.

The Tánk *tahsìl*.

Former assessments.

Sir H. Edwardes' Settlement, A.D. 1847.

The Tánk *tahsìl* previous to annexation formed a separate Government. Under Nawáb Sarwar Khán the revenue is said to have varied from a lakh-and-a-half to a lakh-and-a-quarter, but this included a considerable income from customs. Sir H. Edwardes in 1847 leased the whole *tahsìl* in a lump to the present Nawáb Sháh Nawáz Khán for Rs. 1,00,000* for a term of five years. Of this the Nawáb retained Rs. 25,000 to meet the expenses of the civil administration. At the end of the five years' term, the Nawáb was

* On the abolition of the Tánk customs this revenue was reduced by Rs. 10,000.

Chapter V, C.

Land and Land Revenue.

Major Nicholson's Settlement, A.D. 1853-54.

Captain Coxe's Settlement, A.D. 1857.

Rs. 55,000 in arrears, and was in consequence deprived of the lease. In 1853-54 Major Nicholson effected the 1st Summary Settlement village by village. The Settlement was for three years. Major Nicholson's assessment amounted to Rs. 54,743 initial *jama*, to be raised the third year to Rs. 57,943. The average revenue under this Settlement, adding the *khám tahsíl* collections for the Bhittanni country and for some odd villages, averaged Rs. 63,030. Captain Coxe made a 2nd Summary Settlement in 1857. This Settlement was sanctioned for seven years. The *jama* by it amounted to Rs. 62,051. To this must be added Rs. 7,868, the average amount of the *khám* collections from 1858 to 1862, which raises the total amount to Rs. 69,919 as compared with Major Nicholson's *jama* of Rs. 63,030—an increase of ten per cent. The cash *jama* for the year 1874-75 amounted to Rs. 60,090, instead of Rs. 62,051. The decrease was owing principally to reductions made in 1860 in the *jamas* of two large villages. Captain Coxe's Settlement remained in force up to the introduction of the recent assessments (*kharíf* 1877); on the whole it worked smoothly. For the last few years, however, there had been a good deal of trouble in realising the revenue of many of the Jatatar villages, and frequent remissions and suspensions had to be granted in consequence. The causes of this were two-fold.

Working of Captain Coxe's Settlement.

Pressure of Settlement explained.

Effect of fall in prices.

In the first place the lessees in Tánk had especially suffered from the fall in prices of agricultural produce that occurred from 1872 to 1876. The *tahsíl* is a long way from any large market, and there is no water communication or other cheap means of transport, enabling the people to export their surplus produce at a moderate cost, consequently grain in Tánk must be purchased at a low rate to enable the merchant to make a profit out of it. The cost of carriage from Tánk to Dera is generally about Re. 1-8-0 per camel load of 6 maunds, whether the price of grain is high or low, and when prices in the Dera market are very low, the camel-hire eats up any profit that might otherwise be obtained. During the period of high prices previous to 1870, the Tánk lessees with their half *batai* made large profits, which they spent in generous living, and the attempt to continue living in the same style after prices had gone down led to their falling into debt, and getting into difficulties with their revenue. In the second place, the revenue difficulties in the Tánk *tahsíl* were in great measure owing to the unequal distribution of the water from the Tánk and Gúmal *záms*. The management of the water was then in the hands of the Nawáb, who took advantage of it to injure such of the lessees as he suspected of being hostile to his claim to proprietary rights in the Jatatar villages, by giving them less than their share of the water.* In addition to these causes, there is no doubt that in a few cases well-to-do lessees pretended to be in difficulties in the hopes of proving that their villages could not stand enhancement. This difficulty in recovering the revenue occurred only in the Jatatar circle; with one or two exceptions, no trouble was experienced in realising the revenue of the Gúmal and Kundi villages. The average

Unequal distribution of the water-supply.

Average demand, *fixed* and *kham* for last five years of old Settlement.

* This was especially the case in 1873-74, when the water-supply was unusually scanty. The management of the water distribution is now under the direct control of the Deputy Commissioner, and the same state of things is not likely to again occur.

revenue for the last five years of Captain Coxe's Settlement was Rs. 67,867, *viz.*:—

	Rs.
Fixed	60,200
Khàm	7,667
Total	67,867

The Kuláchí tahs Old division into *tàluquas*.

Under native rule the division into *tàluquas* was as follows:—*Tàluqua* Kuláchí corresponded with the Gandapur circle; *tàluqua* Drában with the Miánkhel and Zarkanni circles; *tàluqua* Chaudwán with the Bábar circle; *tàluqua* Girang comprised the Ushterana and Daulatwála circles, and all the southern portion of the *tahsìl* except the Vahoa villages. At annexation, of these four *tàluquas*, the Chaudwan *tàluqua* was held in *jàgìr*. The other *tàluquas* were *Khàlsa*.

Summary Settlements of *Khàlsa tàluquas*.

The *Khàlsa tàluquas* were roughly assessed by Sir H. Edwardes in 1848. Mr. Simson's Summary Settlement was effected in 1851-52. In 1856 Lieutenant Busk revised the Settlement of the Kuláchí *tàluqua*, and in the following year Captain Coxe made a second Summary Settlement of Drában and Girang. The Vahoa *tàluqua* at the time of the Summary Settlements was included in Dera Ghází Khán, and assessed along with the rest of that district. It was transferred to this district in 1866,* as the Khetrans, by whom it is occupied, are a Pathán tribe, and their chief, Sultán Mahmúd Khán, wished to be in a Pathán rather than in a Baloch district. Part of the old Girang *tàluqua*, on the other hand, consisting of Tibbi and seven other Kasráni villages, was transferred from this to the Dera Ghází Khán district in 1871.† Mr. Simson's and Lieutenant Busk's Settlements were for three years; Captain Coxe's for seven years. At the close of Lieutenant Busk's Settlement, the Kuláchí *tàluqua* was brought under *khàm tahsìl*. The Ushterana circle has been held *khàm tahsìl* from the first, and the Daulatwála circle since Mr. Simson's Settlement. In the rest of *khàlsa* tract, Captain Coxe's Settlement has remained in force up to the introduction of the new *jamas*. A few villages in the Girang *tàluqua* broke down during the course of Captain Coxe's Settlement, owing to changes effected by the floods of the Vahoa torrent, and were held for the last year or two in *khàm tahsìl*. The revenue of the Drában *tàluqua*, with the exception of one or two villages, has been realised without difficulty.

Vahoa *taluqua* transferred from Dera Ghazi Khán.

Transfer of Tibbi.

Term of Summary Settlements.

Khàm tahsìl in Kuláchí *taluqua* and other tracts.

Working of Summary Settlements.

Villages transferred from Dera Ghází Khán.

The villages of the Vahoa *tàluqua* transferred from Dera Ghází Khán in 1867, have been three times summarily settled as follows:—

				Rs.
1st	Summary Settlement	1851	... ...	9,306
2nd	Do. do.	1854	... ...	7,961
3rd	Do. do.	1859	... ...	7,412
Realisations for last five years			... ...	7,418

The last Summary Assessment of these villages was undoubtedly light.

The Bhakkar *tahsìl*.

Captain Hollings' Settlement, A.D. 1850.

The changes in the boundaries of this *tahsìl* have already been described at page 43. The following figures apply to the villages of the *tahsìl* as it now stands. Captain Hollings made the first Summary Settlement of the *tahsìl* in 1850. It was very rough. No

* Secretary Government, Punjab, No. 278 of 26th May 1866.

† *Punjab Gazette*, No. 429 of 13th July 1871.

Chapter V, C.

Land and Land Revenue.

Captain Hollings' Settlement, A.D. 1850.

measurements were made, and the assessments were based on the average receipts for the three previous years (1847-49). Captain Hollings furnished an amusing little report, consisting for the most part of prefatory remarks. Among other matters mentioned, Captain Hollings explains, that the Government revenue had till then been collected in *mehràbì* rupees, but that as this entailed a loss to Government of Rs. 4 or 5 per cent. in the shape of exchange, he had rectified matters by assessing in Company's rupees. He had in this way raised the revenue to a sum equal to, if not more than, what it was before. This is similar to the method now frequently recommended as a remedy for the loss by exchange between India and England. Captain Hollings assessed as follows :—

	Rs
Land revenue	70,609
Trinni	25,336
Total	95,945

This settlement was for three years.

Mr. Simson's Settlement, A.D. 1853-54. His classification of villages.

The second Summary Settlement was made by Mr. Simson in 1853-54. It was based on a careful measurement of the cultivated lands. Mr. Simson divided the villages of the *tahsìl* into three classes; two of these consisted of Nasheb and Thal-Nasheb villages, the third entirely of Thal villages. The quality of the Kachi lands seems to have changed a good deal since then, and most of the Nasheb villages, which Mr. Simson graded in his second class, are superior now to those that he placed in the first class. Mr. Simson's assessment was as follows :—

Jama assessed. Gives an increase.

	Rs
Land revenue	87,521
Trinni	24,618
Total	1,12,139

This gives an increase of 16 per cent. on Captain Hollings' assessment. Mr. Simson justified the increase on the ground that the *parganah* was notoriously the most lightly assessed in the district, and that the rates were lower than those that had given a reduction in Leiah. The *jamas* assessed were not interfered with till Captain Mackenzie's Settlement, except in some of the river villages, where reductions had been necessitated owing to diluvion. The assessment was considered by Captain Mackenzie to have been a little too high. He writes, "the villages of this *tahsìl* had not been so clamorous for "relief during the two or three preceding years as in Leiah, although "internal irregularities with their attendant results obtained almost as "much as in that *parganah*. The statistics warranted reduction. "The *malguzari* area had decreased 4½ per cent. There was a falling "off in the Nasheb cultivation of 9 per cent." Captain Mackenzie accordingly reduced the land revenue 18 per cent. The *jama* assessed by Captain Mackenzie including *trinni* was as follows :—

Captain Mackenzie's opinion of the working of Mr. Simson's Settlement.

Reductions allowed by Captain Mackenzie.

	Rs
Land revenue	71,556
Trinni	23,006
Total	94,562

Chapter V, C.

Land and Land Revenue.

Working of Captain Mackenzie's Settlement.

The decrease on the whole revenue was Rs. 17,577, or 15 per cent. This decrease was not uniform. In many villages the former *jama* was enhanced. Captain Mackenzie's Settlement was reported in 1862, and was sanctioned for 10 years. The changes in the land revenue, subsequent to Captain Mackenzie's Settlement have been almost entirely on account of alluvion and diluvion. That settlement was followed by a great increase of cultivation, by which the incidence of the demand was much lightened, and the revenue, except in parts of the Thal has in consequence been collected all along without difficulty. The Thal *trinni*, owing to want of occasional revision gave a good deal of trouble during the last years of the Settlement, and two or three large villages eventually broke down.

Changes in cultivated area since Mr. Simson's Settlement.

At Captain Mackenzie's Settlement, owing to the exclusion of a good deal of fallow and abandoned land, the Nasheb *malguzari* area was understated. The cultivated and fallow area of the Nasheb and Thal-Nasheb villages by the Revenue Survey of 1856-57 is 55,926 acres against 47,950 acres given by the Settlement of 1862, or 17 per cent. in excess. The cultivated area by Mr. Simson's measurements agrees pretty closely with the Revenue Survey area. The excess over Captain Mackenzie's area must have been lying fallow, ready to be broken up, and the rest that it thus obtained would have increased its productive capacity. It seems better, therefore, in calculating the increase in cultivation, to effect a comparison rather with Mr. Simson's than with Captain Mackenzie's areas: the former showing more nearly the land that was available for immediate cultivation. The result of such comparison is as follows:—Well cultivation in the Nasheb has increased from 7,505 to 9,880 acres, or by 31 per cent. Total Nasheb cultivation, well and *sailába*, has increased from 47,710 acres to 101,844 acres, or by 113 per cent. The Nasheb *malguzari* area—cultivated and fallow (both old and recent)—has increased from 56,073 acres to 113,890 acres, or by 103 per cent. In the Thal, well cultivation has increased from 9,145 acres to 13,511 acres, or by 47 per cent. The figures for *bárâni* cultivation in the Thal for Mr. Simson's Settlement are much below what the average cultivation must then have been; the increase is in great part fictitious. Altogether the arable lands (cultivated and fallow) of the *tahsíl*, have increased from 66,983 acres to 133,154 acres, or by 100 per cent. The increase in wells tallies with the increase in the cultivated *cháhi* area. The numbers of working wells and *jhalárs* in the Nasheb has increased since Captain Mackenize's Settlement by 33 per cent., and of working wells in the Thal by 27 per cent. Owing to the assessment of new alluvion, the average demand for the last five years of the old Settlement averaged Rs. 96,885. This is inclusive of *trinni*. To this must be added Rs. 555 date revenue, and Rs. 4,440 on account of *rakh* leases, making a total of Rs. 1,01,880.

Increase in the Nasheb cultivated area. Well and total cultivation.

Increase in *malguzar* area.

Increase in Thal cultivation, well and *bárâni*.

Results for the *tahsil*.

Increase in number of wells.

The Leiah *tahsíl*. Former Settlements similar to those of the Bhakkar *tahsíl*.

The Settlements of the Leiah *tahsíl* were made by the same officers, and were similar in character to those of the Bhakkar *tahsíl*. These Settlements were:—

Captain Hollings'	1850
Mr. Simson's	1855
Captain Mackenzie's	1862

Captain Hollings' Settlement.

Captain Hollings took a very sanguine view of the circumstances of the tract, which he calls an "Agricultural California." Captain

Chapter V, C.

Land and Land Revenue.

Captain Hollings' Settlement.

Hollings started with the view that the country formed an estate belonging to Government "*to the full and undivided possession of which there was no one to dispute the smallest fraction of their right.*"* He afterwards discovered that there were in some parts persons styled *zamindàrs* (the present *àla-maliks*) who had for some time enjoyed the privilege of hereditary farmers. With some of these he eventually came into personal contact, and tried to make a settlement. As a preliminary, however, he insisted that each *zamindàr* "should clearly state the extent of his *zamindàri*, and the amount he thought he ought to pay, dividing the land into three different kinds of soil, and defining the dates on which the *kists* were to be paid." The *zamindàrs*, though willing to farm their villages at 25 per cent. in excess of the collections under the Sikh Government, absolutely declined a *bigahwàr* assessment on Captain Hollings' terms. Unfortunately the system of farming had been condemned by the Board of Administration as worse than ever *khàm* management. Captain Hollings accordingly refused the offer of the *zamindàrs*, and reported the matter for the orders of the Board, suggesting that for the present the district should be held in *khàm tahsìl*, and animadverting strongly on the stupidity of the *zamindàrs*. Eventually, under the instructions of the Board, Captain Hollings succeeded in making a Settlement for three years the demand as in Bhakkar being based on the average revenue for the three previous years (1847-49). This Settlement was reported in June 1850. Captain Hollings assessed the *tahsìl* as follows:—

Land Revenue	... ...	Rs. 1,09,909
Trinni	... ...	„ 18,587
Total	...	„ 1,28,496

Mr. Simson's Settlement.

Mr. Simson made no further classification of soils than in the Bhakkar *tahsìl, viz.*: into *Thal-chàhi*, *Nasheb-chàhi* and *sailàba*. There was no *bàràni* cultivation in the Leiah *tahsìl*. He found that Captain Hollings' assessment was rather heavy, and there was a certain amount of outstanding balances. He reduced the assessment to:—

He reduces the Settlement.

Land revenue	... ...	Rs. 1,03,765
Trinni	... ...	„ 19,028
Total	...	„ 1,22,793

A decrease of five per cent.

The reduced assessment breaks down.

Mr. Simson reported this Settlement in 1855, and it was sanctioned for three years. The fiscal history of this Settlement is not a happy one. Captain Mackenzie writes of it in 1862—

* In Upper Sind, where the tenures originally resembled those of the Leiah Kachi, this view, that the proprietary right in the land belongs solely to the Government, has been definitely accepted, the rights of the head proprietors being altogether ignored. The revenue system there is to lease out *sailàba* lands for the year, in plots of not less than 20 *bigahs* (a *bigah* is a little less than half a statute acre). These plots are assessed at an uniform rate of Re. 1 per *bigah* which has to be paid for the whole plot, whether the land is cultivated or not. This is a very high assessment compared with our rates here. A man who has cultivated land for one year, though he has no legal claim to get it again the next year, is practically allowed to retain it as long as he continues to pay the assessment at the rates laid down, and a sort of fixity of tenure is thus obtained approximating to that enjoyed by *butimàrs* in this district. Any cultivator may take up lands on these terms direct from Government, but in spite of this the people with a curious obstinancy still persist in playing at being *àla maliks* and *ryots*, and the cultivators almost always prefer to take up lands through the old *had* proprietors (*Zamindàrs*) to whom they generally pay ¼ *batai*.

Chapter V, C.

Land and Land Revenue.

"Mr. Simson, Deputy Commissioner, seems to have done everying in his power towards placing the revenue on a proper basis; and to have started the Settlement with every reason to hope for success, &c. Still his assessment, though a reduction from its predecessor, broke down. Successive District Officers, the Commissioner and Financial Commissioner, had all recorded unfavourable opinions of its state and working. In 1858-59 it had to be reduced by Rs. 13,706, solely on account of abandoned cultivation. Even then collections were difficult. Balances continued to accrue."

Further reductions in 1858-59.

In 1860 the third Summary Settlement was commenced by Lieutenant Parsons, and after passing through the hands of Captain Smyly, was completed in 1862 by Captain Mackenzie. The condition of the *parganah*, as gathered from the statistics of the third Summary Settlement, is thus described by Captain Mackenzie:—

Third Summary Settlement.

State of the *tahsil*.

"The cultivation had again been measured, a comparison showed the cultivated area to be 4½ per cent. less than the area of 1854. And this was two years (very bad agricultural years, however,) after the remissions above noted, by which time, and after such liberal treatment, it might have been expected that absentees would have returned and things recovered themselves. Every thing tended to show the necessity, *primâ facie*, for further reduction. A closer view of the rate of pressure of taxation per acre and per head of population confirmed the impression."

The rate on cultivation was Re. 1-6-11 per acre. The total taxation, land assessment, and *trinni* pressed on the population at the rate of Re. 1-5-0 per head. These rates Captain Mackenzie considered too high for the capacity of the *parganah* even supposing the existence of general prosperity, instead of the reverse.

The result of Captain Mackenzie's Settlement was a very considerable reduction of the land revenue in most of the villages of the *parganah*. In some villages there was an enhancement. The *jama* assessed by Captain Mackenzie was as follows:—

Captain Mackenzie's assessment.

	Rs.
Land revenue	78,495
Trinni	16,468
Total ...	94,963

This gives a decrease of 29 per cent. on Mr. Simson's assessment. Captain Mackenzie's Settlement was for 10 years, but continued in force up to the year 1878. It was undoubtedly light, and was followed by a great increase of cultivation, especially in the Nasheb, owing to which the incidence of the *jama* soon became exceedingly light. There have been no subsequent reductions of revenue on account of over-assessment, and up to 1872 no difficulty was experienced in realising the demand. From 1872 to 1874, however, there was a succession of seasons of injuriously high floods, and in addition to this there was the fall in prices. Most of the Nasheb villages suffered severely; wells fell in; houses were washed down; grain and *bhoosa* were carried away; and the lands generally, especially those that were well manured, underwent great deterioration.

Large decrease.

Working of Captain Mackenzie's Settlement.

The result was a great falling off in the former prosperous condition of the *tahsíl*. Under these circumstances the increase that has been now taken, as in the Bhakkar *tahsíl*, is much less than the increase in the cultivated area would have warranted. The cultivated and fallow area of the *tahsíl* by the late Settlement measurements is

Increase in cultivation.

Chapter V, C.

Land and Land Revenue.

89 per cent. in excess of Captain Mackenzie's area, and 77 per cent. in excess of the area given by the Revenue Survey of 1857. For the same reasons, therefore, as in Bhakkar, in order to show the real increase in the cultivated area, it will be well to compare the areas by the present Settlement with those of Mr. Simson's rather than of Captain Mackenzie's Settlement. The results of such a comparison with Mr. Simson's areas are as follows:—Well cultivation in the Nasheb has increased from 12,545 acres to 22,898 acres, or by 82 per cent. The total Nasheb cultivation, well and *sailába*, has increased from 33,420 acres to 89,108, or by 166 per cent. In the Thal the increase is small. The *Thal-cháhi* area at Mr. Simson's Settlement was 36,238 acres. It is now 40,771 acres; an increase of 12 per cent. Altogether the arable area (cultivated and fallow) of the *tahsíl* has increased from 81,675 acres to 155,934 acres, or by 90 per cent. In the Thal the increase is much less than in the Bhakkar *tahsíl*, and during the last few years, owing principally to the fall in prices, a great many wells have been falling out of cultivation. The cost of oxen, &c., for a Thal well is heavy, and when the price of wheat falls, well cultivation, which is not paying at the best of times, is carried on almost at a loss, the margin of profit being so small that any adverse circumstances very soon necessitate the proprietor's throwing up his well altogether. The existing well cultivation, therefore, is hardly more than it was in Mr. Simson's time, but there is a much larger fallow and abandoned area, which could rapidly be brought under cultivation should a rise in prices of agricultural produce afford the necessary stimulus. In the Nasheb the increase in cultivation is uniform over the whole tract, being nearly as large in the old *Pakka* villages along the Thal bank as in the river villages. This contrasts with the state of things in Bhakkar, where the increase is almost entirely in the latter class of village. The number of wells and *jhalárs* in the Nasheb has increased since Captain Mackenzie's Settlement by 41 per cent. The number of working wells in the Thal has increased by 12 per cent. Up to the recent Settlement there had been but little change in the revenue demand for this *tahsíl* subsequently to Captain Mackenzie's Settlement. The alluvion and diluvion assessments gave a net increase of about Rs. 1,000, and there had been a small increase on account of villages transferred from Dera Ghází Khán. The average demand, land revenue and *trinni* for the last five years of the expired Settlement was Rs. 97,220; add to this Rs. 800 date revenue, and Rs. 1,017 on account of *rakh* leases, and the total revenue is raised to Rs. 99,037.

Present areas compared with Mr. Simson's. Increase in the Nasheb.

Increase in the Thal.

Increase in the number of wells and *jhalárs*.

Average demand for last five years of expiring Settlement.

Regular Settlement, A.D. 1879.

In 1872 Mr. Tucker was directed to make a Regular Settlement of the district, which he completed in 1879. Fluctuating assessments were introduced in the Damán and the *sailáb* tracts; village boundaries were finally determined and Government *rakhs* demarcated in the Thal; and the arrangements for *trinni* or grazing tax were revised. The pages immediately following give a general sketch of the results of the Regular Settlement for each *tahsíl* as a whole. But the extraordinary variety of tenure described in Chapter III, and in a less degree the diversity of agricultural practice in the various tracts into which the district is divided, have necessitated a corresponding diversity in the assessment and revenue administration; and full

details on these points will be found for each tract in the Settlement report together with detailed tables of rates and assessments, and other information regarding the land revenue administration of the district.

Chapter V, C.

Land and Land Revenue.

Former and present assessments of the whole district compared.

The following statement shows the former and present assessments of the district including *trinni* and income from *rakhs* as far as procurable, according to *tahsils* :—Further details will be found in the abstracts given in Mr. Tucker's Report.

1	2	3	4	5	6	7
Name of *tahsil.*	Summary Settlements from 1852 to 1854.	Summary Settlements from 1857 to 1862.	Average demand for last 5 years of old Settlement.	Regular Settlement, 1877-78.	Demand temporarily postponed.	Net demand by Regular Settlement.
Dera ...	93,334	95,358	96,165	1,20,368	633	1,19,735
Tánk ...	63,030	69,919	67,867	75,329	...	75,329
Kuláchi ...	83,075	87,162	1,09,096	1,05,507	410	1,05,097
Bhakkar ...	1,12,139	95,117	1,01,880	1,31,376	2,031	1,29,345
Leiah ...	1,22,793	95,763	99,037	1,29,215	2,872	1,26,343
Total ...	4,74,371	4,43,319	4,74,045	5,61,795	5,946	5,55,849

Detail of the revenue now assessed.

The following statement gives the detail of the revenue now assessed, as shown in column 5 of preceding statement :—

1	2	3	4	5	6	7	8
	LAND REVENUE.						
	Fixed.					*Fluctuating.*	
Name of *tahsil.*	Full *jama.*	*Abiána.*	¼ Damán	On grazing lands.	Total	*Khám tahsil.*	¾ Damán.
Dera ...	28,593	59	15,768	...	44,420	...	47,304
Tánk ...	67,312	...	...	...	67,312	7,667	...
Kuláchi ...	53,648	...	4,680	...	58,328	30,475	14,040
Bhakkar ...	10,957	7,023	...	14,092	32,072	...	...
Leiah ...	29,717	9,673	...	10,585	49,975	...	...
Total ...	1,90,227	16,755	20,448	24,677	2,52,107	38,142	61,344

Chapter V, C.

Land and Land Revenue.

Detail of the revenue now assessed.

Name of *tahsíl*.	9	10	11	12	13	14	15	16
	LAND REVENUE.—*concld.*							
	Fluctuating—concld.							
	By *sailába* rates.	By grazing rates.	Total.	Total Land revenue fixed and fluctuating.	Revenue on dates.	Revenue from *rakhs'* leases.	Camel *Trinni*.	Total revenue.
Dera ...	24,456	...	71,760	1,16,180	4,188	... *a*	...	1,20,368
Tánk ...	...	...	7,667	74,979	350	... *a*	...	75,329
Kuláchí ...	2,664	...	47,179	1,05,507	...	... *a*	...	1,05,507
Bhakkar ...	82,623	4,554	87,177	1,19,249	682	6,445	5,000	1,31,376
Leiah ...	68,734	5,122	73,856	1,23,831	884	2,000	2,500	1,29,215
Total ...	1,78,477	9,676	2,87,639	5,39,746	6,104	8,445	7,500	5,61,795
	Deduct for demand temporarily postponed ... Rs.							5,946
	Net demand ... Rs.							5,55,849

(*a*) *N.B.*—The *rakhs* in these *tahsíls* have not hitherto been leased. There will be some small income under this head in Dera and Kuláchí.

Percentage of increase and deductions on account of *zaildári* and other *inàms*.

Increase of revenue very large in some villages.

In the cis-Indus Kachi, where new cultivation had escaped assessment.

Increase in Damán villages does not generally affect the proprietors, these villages having hitherto been held in farm.

There is an increase altogether for the whole district of Rs. 87,750 or 18 per cent. Of the increase, however, Rs. 19,494 has been devoted to *ináms* to *zaildárs* and leading *zamindárs*, so the actual increase is Rs. 68,256* only, and of this Rs. 5,946 is temporarily postponed on account of protective leases and progressive *jamas*. Though the general rate of enhancement of the former revenue is only 18 per cent. for the whole district, still in many cases the increase on individual villages has been very large. This has been especially the case in many of the river villages of the Bhakkar and Leiah *tahsíls*, where most of the cultivation had hitherto been unassessed. Although the rates put on these villages under the fluctuating system are exceedingly low, still the old *jama* has frequently been trebled and quadrupled. In some cases, where the old *jama* was very small indeed, the rate of increase has been still higher. This was unavoidable, and the lightness of the assessment made it unnecessary to make the increase progressive. In some of the Damán villages the nominal increase is excessive. In one or two villages the revenue has been raised from Rs. 10 or Rs. 20 to Rs. 800 or Rs. 1,000. In almost all these cases, however, the villages in which these heavy increases have been taken, were before held by *jágírdárs* or lessees taking in kind; and the grant of a *khatauniwár* Settlement, even with the increased *jama*, has been looked on as a boon by the proprietors by whom it will be

* Of this Rs. 68,256, Rs. 19,690 is on account of increase in *jàgìr* villages which goes to the *jàgìrdárs*. Out of the balance, Rs. 22,400 is taken up by the new *jàgìrs* to Nawábs Ghulam Hassan Khán and Atta Mahomed Khán; Rs. 12,400 by compensation to *jàgirdàrs* for loss of collection in kind; Rs. 9,952 by the increased allowance to the Nawáb of Tánk, and the actual increase on the former *khàlsa* revenue is almost *nil*.

Chapter V, C.

Land and Land Revenue.

now paid in cash, and who benefit by the abolition of *batái*. The increase in such cases does not in any way affect this class, though the loss of their leases will of course be felt by the farmers in spite of the cash *inâms* which many of them have been granted as a sort of part compensation.

Period of Settlement.

The new assessments have been recommended for a term of 30 years dating from the harvests noted below in the respective tracts. Sanction to the assessments has not yet been given :—

Dera Ismail Khán	Indus villages	*Rabi*	1877
	Damán	*Kharíf*	1877
	Miran and Kahiri circles ...	,,	1878
Kuláchí	... ...	,,	1878
Tánk	... ...	,,	1877
Leiah	... ...	*Rabi*	1878
Bhakkar ...	Nasheb	,,	1877
	Thal	,,	1877

Dates for the land revenue instalment.

The *rabi* and *kharíf* land revenue are each paid in two equal instalments (*kists*), falling due on the following dates :—

Rabi	15th June.
	15th July.
Kharíf	15th December.
	15th January.

Distribution of the demand between the *rabi* and *kharíf* instalments.

The distribution of the demand between the *rabi* and *kharíf* instalments varies greatly. The accompanying statement shows the proportions for the different *tahsíls* :—

1	2	3	4	5	6	7
	No. of villages paying					
Name of *tahsíl*.	*Rabi* ½ *Kharíf* ½	*Rabi* ⅔ *Kharíf* ⅓	*Rabi* ⅓ *Kharíf* ⅔	*Rabi* ⅞ *Kharíf* ⅞	Miscellaneous	Total villages
Dera ...	174	95	1	...	5	275
Tánk ...	3	79	...	...	...	82
Kuláchí ...	41	5	54	16	...	116
Bhakkar ...	...	195	...	...	...	195
Leiah ...	4	35	3	54	17	113

In the villages under the Damán fluctuating system, the fixed portion of the revenue is paid ½ and ½. These along with the villages held *khám tahsíl* (in the Gandapur and Bhittanni circles) are included in column 2. In the Indus alluvial tract the instalments are generally *rabi* ⅔, *kharíf* ⅓. Of the villages shown under miscellaneous in Leiah, there are nine small *mauzahs* in the Indus *bet* transferred from Sanghar, the revenue of which hitherto has been all paid at the *rabi*. As the people of these mostly belong to Sanghar, it is more convenient for them to pay the revenue in a single lump, and the arrangement has now been continued ; so in these villages there are no *kharíf kists*.

Chapter V, C.

Land and Land Revenue.

Cesses.

The cesses realised upon and in addition to the land revenue are, local rates Rs. 8-5-4 per cent; schools, Re. 1 per cent; Roads, Re. 1 per cent; Post, Re. 0-8-0 per cent.

Fluctuating system of assessment for Damán villages.

Though the produce of the Damán lands is large and the rent rates high, still the fluctuations in the yield, except in the *kálápání* watered tracts, are extreme. Where, therefore, the Government demand is fixed, it is necessary to take a very low share as the basis of the Government demand, in order to allow sufficient margin for bad seasons. At the same time the area of the Damán is very large, nearly the whole is culturable, and improvement in irrigation might lead to a great extension of cultivation, the revenue of which under a fixed assessment would be lost to Government. It appeared, therefore, that some less rigid system of assessment was required, to enable the Government to realise a fair revenue, and at the same time to protect the *zamindárs* from over-assessment. It was eventually arranged to assess these tracts with a light fixed revenue equal to about one-fourth of the revenue that would ordinarily be assessed, and to take in addition a fluctuating revenue to be realised by differential crop rates on the actual cultivated area for each harvest.

Proposed to assess a fourth fixed revenue and remainder by crop rates.

Advantage of having some portion of the demand fixed.

It was desirable that a portion of the assessment should be fixed, as otherwise the *zamindárs* might grow careless about cultivating their lands; whereas a light revenue, to be taken whether the land was cultivated or waste, would be a stimulus to cultivation, and would not press too heavily even in bad years. In the Damán, if the lands of a cultivator are dry, he moves off to some other village, where the irrigated area is in excess of requirements, and cultivates there for the season. He can in this way feed his family and arrange to pay the three or four rupees fixed revenue put upon his land. At the same time, having a fourth of the revenue fixed, allows of a reduction of the crop rates. Sometimes, when the cultivated area is unusually large, difficulty is found in reaping and selling the poorer crops such as *bájra* and *jowár*, and a full crop rate might press heavily. The substitution of a light fixed *jama* for one-fourth of this crop rate, relieves the cultivator from a considerable portion of what he would otherwise have to pay in years of super-abundant harvest.

Tracts into which this system has been introduced.

The only tracts, to which the system has been applied, are the four Lúní and Takwára irrigated circles of the Dera *tahsíl*, and the northern portion of the Gandapur country. The sourthern portion of the Gandapur country, to which it was also to have been extended, has been retained *khám tahsíl*, in accordance with the wishes of the proprietors.

Crop rates proposed, with Statement.

Where the fluctuating system has been introduced, only a fourth of the assessment fixed at settlement, and quoted on the preceding pages, will be actually demanded on fixed revenue; while in lieu of the remaining three-fourths, the crop rates shown in the following statement will be charged on the cultivated area for each harvest :—

Crop rates proposed, with Statement.

STATEMENT SHOWING CROP RATES PER ACRE FOR CIRCLES UNDER FLUCTUATING ASSESSMENT.

Name of circle.		*Rabi crops.*						*Kharîf crops.*				
		Wheat.	*Sàrson.*	*Assún.*	Barley.	Melons.	Miscel-laneous.	*Bajrà.*	*Jowàr.*	Cotton.	*Til.*	Miscel-laneous.
		Rs. A.	As.	As.	As.	As.	As.	As.	As.	As.	As.	As.
Gúmal Takwára,	1st Class	0 14	10	8	10	10	10	8	8	10	10	10
	2nd ,,	0 12	9	7	8	9	9	7	7	9	9	9
	3rd ,,	0 10	8	6	9	8	8	6	6	8	8	8
Lúní Awal ...	... ...	1 0	10	8	10	10	10	10	8	10	10	10
Lúní Doyam ...	1st Class	0 14	10	8	10	10	10	8	8	10	10	10
	2nd ,,	0 10	7	6	7	8	7	7	7	8	7	7
Lúní Gudh-Toah	1st Class	1 0	10	8	10	10	10	10	8	10	10	10
	2nd ,,	0 12	8	6	8	10	8	8	7	10	8	8
Gandapur ...	1st Class	1 0	12	10	12	8	12	10	10	12	10	12
	2nd ,,	0 14	10	8	10	8	10	8	8	10	9	10
	3rd ,,	0 12	8	6	8	8	8	6	6	8	8	8

Area of tracts under fluctuating assessment with detail of *jama*.

The following statement gives the area of the circles under fluctuating assessment, with the estimated revenue fixed and fluctuating :—

Name of circle.	Settlement cultivated.	Cultivated and fallow to 10 years.	Cultivated and culturable.	Average demand of last 5 years.	ANTICIPATED JAMA.			
					Fixed.		Fluctuating.	Total.
					On Wells.	Damán.		
Gúmal Takwára ...	45,397	64,366	200,650	16,514	63	4,687	14,061 Damán. 260 *Sailába.* 14,321	19,071
Lúní Awal	34,397	40,655	56,216	10,916	...	4,072	12,216	16,288
Lúní Doyam	18,621	25,289	68,836	3,951	1,940	1,378	4,134	7,452
Lúní Gudh-Toah ...	40,188	50,892	79,740	18,087	...	5,455	16,365 Damán. 35 *Sailába.* 16,400	21,855
Gandapur (part) ...	27,674	6,377	47,416	32,961	...	4,802	14,406	19,208
Total ...	166,277	187,579	452,858	82,429	2,003	20,394	61,477	83,874

The whole revenue of the well lands in these circles is fixed, as is the entire revenue of all the other Damán circles, with the exception of the small amount assessed on lands in the Indus Kachi.

Tracts under *khám tahsil.*

Till the recent Settlement the revenue of four of the Damán circles had been collected *khàm tahsìl.* In the Gandapur and Bhittanni circles the Gvernment took $\frac{3}{10}$ and $\frac{1}{3}$ respectively, the Government share being measured, and its value realised from the cultivators in kind. In the Ushteràna circle the Government share had been a tenth, the Government taking the actual grain. In the Daulatwála circle the Government had taken from $\frac{1}{4}$ to $\frac{1}{6}$, the value of the grain, as in the Gandápur circle, being realised in cash. The two latter

Chapter V, C.

Land and Land Revenue.

Fluctuating system for *sailàba* lands explained.

Abiana on wells.

circles have now got fixed cash assessments. In the Bhittanni circle and in part of the Gandápur circle, the old *khàm tahsìl* has been continued.

A uniform system of fluctuating assessments has now been introduced into the whole of the *sailàba* tract comprised in the Indus Kachi. This system is very simple. The actual cultivated area is ascertained year by year by means of a *Girdawari* effected by the *Patwàris* during the cold weather. The cultivated area for each village is assessed at a uniform rate per acre fixed at settlement for each village. Nothing is charged on lands that may be out of cultivation for the year. New cultivation (*nau-abad*) is charged at half rates for the two first years, and after that at the full village rate. In addition to this, wells are assessed with a fixed lump sum—*abiana*. This *abiana* is based on the difference between the proposed *sailàba* and *chahi* rates. Thus in the Pakka circle the difference between the *sailàba* rate of 14 annas and the *chahi* rate of Re. 1-8-0, is 10 annas. This 10 annas is the *abiana* rate per acre. The well lands of each village are assessed with an *abiana jama* more or less than that given by this circle rate with regard to individual circumstances. The *abiana jama* thus assessed is distributed by the people over all the wells and *jhalàrs* of the village. The rules for masonry wells and for *jhalàrs* and *kacha* wells are not quite the same. If a masonry well falls in owing to floods, or is carried away by the Indus, the *abiana* revenue assessed on it is remitted. If a portion of the area of a well is washed away, a corresponding reduction is made in the *abiana* unless there are other contiguous lands belonging to the well proprietor, to which the well irrigation can be extended. Unlike the *sailàba* revenue, the *abiana* has to be paid whether the well is working or not, and no reduction is made on the ground of the well lands being uncultivated. The profit from new masonry wells will go to the *zamìndàrs* of each village, the Government taking nothing additional during term of Settlement. When *abiana* has been remitted on a well falling in, if the well is re-established, the old *abiana* will be charged unless a special order for exemption under a protective lease is obtained. The system on which *jhalàrs* have been assessed with *abiana*, is the same as that for masonry wells.

Average village rates on *sailàba* cultivation for the different *tahsìls*.

The average rates assessed on *sailàba* cultivation for the different *tahsìls* are as follows:—

Dera	... ...	13 annas, 11 pie.
Kuláchí	... ...	12 ,, 4 ,,
Bhakkar	... ...	13 ,,
Leiah	... ...	12 ,, 4 ,,

Rate of *abiana* on wells; incidence of *abiana* per acre of well cultivation.

In the Bhakkar *tahsìl* the fixed well *abiana* is Rs. 7,023, which falls at Rs. 8-14-0 on 790 wells and *jhalàrs*. In Leiah the well *abiana* amounts to Rs. 9,673, and falls at the rate of Rs. 6-13-0, on 1,416 wells and *jhalàrs*. The incidence of the *abiana jama* on the *chahi* area is—

Bhakkar	... ...	11 annas 4 pie.
Leiah	... ...	6 ,, 9 ,,

Most of the wells are in the Pakka circles of these two *tahsìls*, where the *sailàba* rates are higher than the *tahsìl* rates. On an average, the *sailàba* rate on well lands is 14 annas in Bhakkar and 13

annas in Leiah. Adding the *abiana* rate, the rate per acre on *chahi* cultivation is—

Bhakkar	... ...	Re. 1 9 4
Leiah	... ...	,, 1 3 9

Assessment of Kachi lands in the different *tahsils* under the new Settlement.

	Rs.	Remarks.
Dera	20,654	Khasor Rs. 3,718; Kacha ,, 14,064; Kahiri ,, 2,872
Kulachi	2,664	Vahoa circle.
Bhakkar	89,646	Whole Nasheb.
Leiah	78,407	Ditto.
Total ..	1,91,371	

The statement in the margin shows the total assessment of the Kachi lands for the whole district by the new Settlement.

Date groves of the district.

The largest date groves in the district are situated round the towns of Tánk, Paniála, and Bhakkar. Scattered groves are to be found at intervals all along the older portion of the cis-Indus Kachi and also in the Rug-Pahárpur circle, and a fringe of date trees runs along nearly the whole length of the Khasor circle.

Revenue system under native rule. Cis-Indus. Lease of date groves to contractors.

Under native rule date groves in the cis-Indus tract were generally considered the property of the Government, which took the whole produce. At annexation the date produce of the Bhakkar and Leiah *tahsìls* was leased to contractors year by year. The groves of each *tahsìl* were leased in the lump. The contractors by custom allowed a small share, generally a tenth, to the proprietors of the land on which the groves were situated. This system remained in force till 1862, when it was arranged to lease the produce of date trees for the term of Settlement to the landproprietors, and this system has remained in force up to the recent Settlement. In the trans-Indus *tahsìls*, the produce of date groves was included in the lease or *mushakhsa* of the villages. In some of the *jàgìr* villages the *jàgìrdàr* took the whole produce. More commonly the lessee took a third or a fourth only of the produce; and sometimes a fixed sum in cash was assessed on dates which the owners of the trees distributed among themselves. In the Dera Ismail Khán *tahsìl*, the date revenue has now, as in Bhakkar and Leiah, been assessed on the land proprietors. In cases where trees are owned independently of the land on which they stand, the Settlement has been made with the tree owners.

Continued till 1862, when groves were made over to the land owners. System, trans-Indus.

Arrangements now made.

Number of trees and *jama* assessed.

The number of date trees in the different *tahsìls* and the *jama* assessed on them are as follows:—

Name of *tahsil.*	No. of Trees.			Former assessment.	Now assessed.	Rate per female tree.
	Male.	Female.	Young.			
Dera ...	22,806	66,376	118,423	3,300	4,188	0-1-0
Tánk ...	1,534	4,565	2,017	...	350	0-1-2
Bhakkar ...	8,132	11,297	6,569	550	682	0-1-0
Leiah ...	7,633	12,921	3,717	800	884	0-1-0
Total ...	40,105	95.659	130,726	4,650	6,104	0-1-0

Government lands, forests, &c.

Trinni hitherto taken cis-Indus but not trans-Indus.

Table No. XVII shows the area and income of Government estates. Table No. XIX shows the area of land acquired by Government for public purposes. Till the late Settlement, the cis-Indus villages, in addition to the land revenue, had been assessed with

Chapter V, C.

Land and Land Revenue.

Custom of free grazing.

trinni, based on the number of cattle belonging to each village. No *trinni* had been taken in the trans-Indus *tahsìls*. Both cis-Indus and trans-Indus cattle had grazed freely all through the waste lands of the district without regard to village boundaries. In the same way cattle belonging to Pawindahs and to residents of other districts had been allowed to graze freely, without paying anything for the privilege.

Exemption from *trinni* trans-Indus continued. Grazing rights of the Pawindahs.

As regards the trans-Indus *tahsìls*, no change has been made in the previously existing arrangements. No special assessment has been put on the grazing lands, and the right of free grazing has been continued. With regard to the Násars and other Pawindahs, whose flocks have from time immemorial grazed during the cold weather in the waste tracts along the skirts of the Sulimán hills, a special clause has been entered in the papers of the border villages, within whose boundaries these lands are included.

System of *trinni* assessment in force cis-Indus. Arrangements previous to 1861.

The system of *trinni* assessment in force cis-Indus is fully described in a memo. by Captain Mackenzie, dated 28th June 1861. A tax on cattle was taken by the Sikhs. Captain Hollings at annexation made the assessment summarily by an addition of 25 per cent. to the receipts under the previous administration. This Settlement worked badly. In 1862 the amount of the *trinni* revenue for the two *tahsìls* stood as follows :—Bhakkar Rs. 27,294, Leiah Rs. 19,032.

Revised by Captain Mackenzie. Rates assessed by him.

Captain Mackenzie took up the revision of the *trinni* assessment along with that of the land revenue. He pointed out that the tax, as it existed in these *tahsìls*, was a poll tax on cattle, and not one on grazing lands. He fixed the following general rates for the different sorts of cattle :—

He-camels ...	Rs.	1	8	0		Cows	Rs.	0	4	0
She-camels ...	,,	2	0	0		Sheep and goats	,,	0	0	6
Buffaloes ...	,,	0	10	0						

Distribution of the assessment inside villages.

In actually assessing he varied the rates as necessary, and in distributing the *trinni* revenue among themselves, the people were allowed to fix their own rates for each sort of cattle. The rates on sheep were generally raised to an anna or more, the rates on other cattle being reduced.

Amount of Captain Mackenzie's assessment.

Màfis and exemptions in favour of *lambardàrs*.

System under which the demand has been realized Periodical re-distribution.

Objections to the old system.

The revenue assessed by Captain Mackenzie, was as follows :—Bhakkar, Rs. 26,707 ; Leiah Rs. 16,997. Besides this, *màfis* were granted to the extent of Rs. 2,534, and the *lambardàrs* of each village were given exemption on their own cattle up to 10 per cent. of the assessment on the cows and buffaloes of the village. These exemptions to *lambardàrs* aggregated Rs. 712. It was intended that every year, or after every two or three years, there should be a re-enumeration of the cattle of each village followed by a new distribution of the revenue. This system, however, was never thoroughly worked. The objections to the old system, when applied to the villages of the Great Thal, are, that the profits of cattle breeding are too fluctuating to admit of the cattle owners paying a fixed revenue for a long term of years ; and also that the system of having an annual *bach*, though theoretically fair, leads to fraud on the part of the *lambardàrs* and to factious complaints of exaction on the part of the ryots.

Question of boundaries in the Thal. Rights of the *zamindàrs* and the Government.

At the recent Settlement the question of the *trinni* assessment became mixed up with that of the demarcation of boundaries in the Thal waste. Up to then the Thal waste generally had been looked on to some extent as the property of the Government. At the same

Free grazing. Revenue survey demarcation of 1856-57 incomplete.

time, certain bodies of *zamindàrs* had exclusive rights to sink new wells in almost all parts of the Thal, except such as were included in Government *rakhs*. There were no exclusive rights of grazing: residents and outsiders grazing freely all through the Thal, regardless of the so-called village boundaries. The Thal boundaries of the villages lying partly in the Thal, partly in the Kachi, had been demarcated by the Revenue Survey in 1856-57. The remaining villages were left undemarcated. About 1864, in accordance with a general order issued by the Commissioner for the whole district, the supposed boundaries of most of the Thal villages not previously demarcated were fixed by the *patwàris*, and rough *thakbasts* made.

Partial demarcation subsequent to Captain Mackenzie's Settlement.

Rules adopted for demarcation.

At the recent Settlement the whole question was elaborately discussed. The proposals made, the conclusions arrived at, and the reasons for these conclusions, are set forth at length at page 260 *et. seq.* of Mr. Tucker's Settlement Report. Eventually it was decided :—

Thal-Nasheb villages.

(1). To respect absolutely the *mauzawar* demarcations of the Thal-Nasheb villages made by the Revenue Survey in 1856-57.

Smaller Thal villages.

(2). In the case of those Thal *mauzahs* (not demarcated by Captain Mackenzie), where the demarcation subsequently made did not give the village an excessive amount of waste, or, in other words, where the *mauzahs* were small, and there were many wells, then the whole of the waste to be alloted to the village, the same boundaries being adopted, or only slightly altered and simplified.

Big Thal villages with well cultivation.

(3). In the case of the large villages in the big Thal, to cut these up as far as possible into separate *dakhili mauzahs* of about the same size as the smaller Thal villages already mentioned. In doing this the intervening blocks of waste would be formed into Government *chaks*.

Demarcation of boundaries in the Thal.

The principle followed in marking out the boundaries was that, subject to the above rules, the cattle of each village were enumerated, and allotments of waste land were made at fixed rates in proportion to the head of cattle. The excess waste was taken up as Government *rakh*. Each village gets the waste lands left to it in full property, and can exclude outsiders from grazing within its limits. This demarcation of boundaries partook of the nature of a partition. The Government and the *zamindàrs* had hitherto had concurrent rights in the Thal. The *zamindàrs* had a right to exclude outsiders from sinking wells; the Government could put in outsiders to graze. The *zamindàrs* have now been allowed grazing lands in accordance with their requirements, and the surplus waste has been formed into Government *rakhs*. The scale on which these allotments were made is as follows :—

Government orders for demarcation of boundaries how carried out.

Scale of allotment of grazing lands.

Camel and horned cattle per head	$12\frac{1}{2}$ acres = 5 shares.
Sheep and goats	$2\frac{1}{2}$,, = 1 share.

The actual allotments are somewhat in excess, being $3\frac{6}{10}$ acres per share in the Daggar circle, and 3 acres per share in the Thal-Kalan circle. In the Leiah *tahsil* no special allotments were made. The original *mauzah* boundaries here were much more clearly marked than in Bhakkar, and were generally adhered to, no new *rakhs* being formed except in disputed border tracts.

Chapter V, C.

Land and Land Revenue.

Old *rakhs* in the Thal. Their origin.

Before describing the new *rakhs* that have now been formed, it is necessary to describe the old *rakhs* that have come down from Sikh times. The origin of these *rakhs*, or grass preserves, is described by Captain Mackenzie. Some of them date as *rakhs* from the time of the Jaskánis. When the country came under the Nawábs, a series of military posts was established all over the Thal. These were 23 in all in the two *tahsíls*. The principal were the forts of Mankera and Haidarábád. The fort of Mankera covers 46 acres of ground and had a large garrison. Haidarábád, 15 miles to the east on the Jhang border, was also a considerable place. The other posts were of minor importance. For the subsistence of the garrisons it was necessary to take up large adjacent tracts and form them into preserves for the supply of forage. It is also said that the Nawábs discouraged cultivation in that part of the country round Mankera which they held in greatest strength, in order that the want of water might deter possible invaders. These *rakhs*, however, never form tracts surrounding a post; they always lie to one side, and generally very close to the towns from which they take their names. On one side therefore the townspeople can graze freely; on the other they are hemmed in by the *rakh*.

Their retention by the British Government.

Benefit derived from them by the Thal people.

Some of these *rakhs* were very large. The Haidarábád *rakh* is 80,000 acres, the Mankera *rakh* 50,000 acres in extent. These *rakhs* were retained by the British Government. They were, under the system of free grazing, a great convenience to the people, as they were entirely closed for a month or two in the spring and again during the rains, the seasons when the grass is growing. The grass is thus preserved, and these *rakhs* form reserves of great value when the common pasturage is exhausted. Their abolition as *rakhs* would be quite other than a public benefit, for they would be over-run with cattle simultaneously with the rest of the country, and the grass in them would be wasted, and not, as now, available in time of scarcity in other parts. The system on which these *rakhs* have been managed, and which will not only be continued, but extended to the new *rakhs* is this.

Principle on which the *rakhs* are leased.

They are leased year by year to contractors. These contractors are generally one or two of the leading *lambardárs* and *chaudris* of the neighbourhood. The same men are often continued as lessees for years, and alterations in the amounts for which the *rakhs* are leased are seldom made. The *rakhs* are never rack-rented, and the position of *rakh* lessee is much sought after, as it brings both local influence and profit. Now and then, generally, when a lessee has been misbehaving, a *rakh* is put up to auction. Sometimes, too, this is done in order to ascertain the full leasing value. The lessee is not allowed to cut timber or grass in the *rakh* without permission from the District Officer. He must keep the *rakh* shut during the close season. He is not allowed to show favouritism, admitting individuals when the *rakh* is closed to the public. Fines are levied on all cattle found trespassing in the *rakh* during the close season. These go to the lessee, and in the case of the smaller *rakhs* often constitute a larger portion of his income. The lessee is not allowed to keep the *rakh* closed when the grass is grown, merely to increase his income from fines. He is allowed to sell separately the loppings

Chapter V, C.

Land and Land Revenue.

Grazing rates in force. Fines.

from *jand* trees growing in the *rakh*. The grazing rates and fines varied in the different *rakhs*. The common rates were :—

For grazing for six months...	Kine	Rs.	0	1	6 per head.
	Camels	,,	0	2	6 ditto
	Sheep and goats	,,	1	0	0 per 100.

The rates for fines were generally :—

Kine	Rs.	0	1	0 per head
Camels	,,	0	1	6 ditto.
Sheep and goats	,,	0	8	0 per 100.

Rates now fixed.

These rates have generally been retained for the Leiah *tahsíl*. In the Bhakkar *tahsíl* the grazing rates fixed for *rakhs* in the Daggar circle are—

Kine	Rs.	0	1	0 per head for 6 months.	
Camels	,,	0	2	0 ditto	ditto.
Flocks	,,	1	0	0 per 100	ditto.

In the Thal-Kalan circle the new rates vary with the size and grazing capacity of the *rakhs*, and rise in the Jandánwála *rakh*, to 4 annas on camels, 2 annas on kine, and Rs. 2 per cent. on flocks. The fines in this *tahsíl*, as now fixed, are uniformly :—

Kine	Rs.	0	1	0 per head.
Camels	,,	0	2	0 ditto.
Flocks	,,	1	0	0 per 100.

The plough and well oxen of adjacent villages are allowed to graze in *rakhs*, except during the close season, free of charge.

Number and area of old *rakhs*. New *rakhs* formed and their area.

The old Thal *rakhs* in Bhakkar are twelve in number, with an area of 292,609 acres. Eleven new *rakhs* have been formed, and the *rakh* area has been increased to 483,011 acres. In Leiah there were eight old *rakhs*, with an area of 114,098 acres. Five new *rakhs* have been taken up with an area of 103,705 acres, and some of the old ones slightly increased. The present *rakh* area is 217,703 acres in all. The total *rakh* area for the Thal of both *tahsíls* is 700,714 acres. The whole Thal area is 2,945,843 acres, and the *rakh* area is 24 per cent. of the whole.

Assessment of grazing lands allotted to villages.

Having explained the method on which grazing lands have been allotted and boundaries demarcated, it remains to describe the manner in which the assessment of these grazing lands has been fixed.

Grazing *jamas* will not cover camels which will be separately leased.

In this district it has been arranged that the grazing *jama* will cover only kine and sheep and goats. Camels are to be separately assessed. Cows and goats and sheep are generally the property of well owners, and graze, as a rule, near where their owners live. Under the new arrangements, therefore, by which the *jama* has been transferred from the cattle to the grazing lands, these sorts of cattle will, as a rule, be pastured within the boundaries of their own villages, or of the villages immediately adjoining. To arrange this the *zamindàrs* will generally agree among themselves to some sort of give and take arrangement. With camels things are different. It is generally a special business to keep them. They cannot find suitable pasturage all the year round in the same place. In the hot weather they graze in the *jàl* country; in the cold weather they graze on the *làna*, and have to be taken great distances according to the season. It would, therefore, be difficult for camel owners to make their own private arrangements with the *zamindàrs* of all the villages through whose boundaries they have to pass. It was decided, therefore, to exclude

Camels require a wide extent of country to graze over.

Chapter V, C.

Land and Land Revenue.

Arrangements made in Leiah.

them from the new *trinni* arrangements; that the camel *trinni* for the whole *tahsil* should be leased to contractors, and that camels should be allowed to graze freely as before through the waste lands of the *tahsil*, without regard to village boundaries. An arrangement of this sort does not interfere with the ordinary grazing of neat cattle and sheep and goats, as camels browse principally on *làna* and other bushes which these latter do not touch.

Final arrangements for assessing camel *trinni*.

In Bhakkar where the Pawindah herds graze in large numbers it was arranged that the camel *trinni* should be kept distinct and separately leased for the whole *tahsil*, as in Lieah; that Pawindah camels as before should be charged with additional *trinni* only when grazing in the Government *rakhs*, but that this exemption should not extend to their flocks, for which they would have to make their own arrangements with the village proprietors. Pawindah camels, therefore, will graze free within village boundaries, but sheep and goats will have to be paid for.

Amount of grazing *jama* assessed.

The total *jama* assessed on the grazing lands (Thal and Nasheb) of the villages of the cis-Indus *tahsils*, is as shown in the margin. It has been arranged to lease the camel *trinni* for the whole of each of

	Thal.	Nasheb.	Total.
Bhakkar ..	Rs. 14,092	Rs. 4,554	Rs. 18,646
Leiah	10,585	5,122	15,707
Total ..	24,677	9,676	34,353

Arrangements for leasing the camel *trinni*.

these *tahsils* to contractors year by year. These contractors will collect at fixed rates for all camels grazing within the *tahsil* whether belonging to residents or to outsiders from the trans-Indus *tahsils* and other districts. Pawindahs alone will be exempted, and such men of the neighbouring districts as graze their camels only in the border *rakhs*. For instance Jhang men who graze their camels in the Nawánkot and Khairewála *rakhs* only, will pay to the *rakh* contractors, but not to the general camel contractors. This is fair as these people already pay *trinni* in their own district. If, however, they graze their camels in village lands outside the *rakhs*, they will pay at the same rates as residents. The rates fixed are the same as are in force in the Multán district, *viz.*, Rs. 1-8-0 for she-camels (*dàchis*) and Re. 1 for he-camels. These rates will be charged on all animals a year old and upwards. Below a year they will be exempt. Camels grazing in the *tahsíl* for less than six months will pay half rates only. The revenue obtained by these rates on the camels of these two *tahsíls*, as ascertained by recent enumeration, is :—

Rates to be charged on camels.

Estimated income by these rates from resident camels.

	Rs.
Bhakkar	6,168
Leiah	2,792
Total ...	8,960

Trinni màfis and exemptions.

The old exemption in favour of *lambardàrs* has been abolished; as also have been the *trinni màfis*, cash *inàms* being granted in their stead to the old holders for their lives only.

Rakhs in the Kachi.

Most of the *rakhs* of the district are in the Thal. In the cis-Indus Kachi there are only two small *rakhs*: those of Khokránwála and Dhandla. These are covered with bush jungle, mostly *bhàni* Their aggregate area is 2,046 acres.

Chapter V, C.

Land and Lan[d] Revenue.

Rakhs trans-Indus None in the Pathá[n] *hads.*

In the Makkalwád.

As regards the trans-Indus *tahsíls* there are large waste tracts in the Pathán *hads* along the borders, but it has not been considered desirable to take up any of these as Government *rakhs.* In the whole of this tract there are only two *rakhs,* both in the Tánk *tahsíl.* The Dabbra *rakh,* area 127 acres, is retained for the use of the cavalry outposts. The Ranwál *rakh* belongs to the Nawáb. In the Makkalwád tract there are extensive *rakh* lands. The country along the west bank of the river, for a distance of three or four miles inland, is generally more or less covered with scrub jungle. Two or three *rakhs* in this tract have been kept as grass preserves since the time of the Nawáb, and one or two more were formed at the commencement of British rule. Of these, the Band *rakh,* area 5,649 acres, supplies grass for the cavalry regiment stationed at Dera Ismail Khán. The Mandra *rakh,* area 3,294 acres, supplies grazing for the camels of the infantry regiments at Dera. The China *rakh,* area 546 acres, is held by the police. The Miran grass *rakh,* area 6,610 acres, is under the care of the Deputy Commissioner, and supplies grass for the Mail-cart lines and other district purposes. There was another small *rakh* near Dera Fateh Khán, but most of this has been granted away in allotments to retired native officers. Excepting these *rakhs* the rest of this jungle tract was in a condition resembling the Thal waste. It was claimed in a sort of way by adjoining villages but the rights of these were not clearly established, and much of the tract was primeval waste clearly the property of Government. Towards Dera Fateh Khán this jungle tract was all more or less *lathed,* though cultivation was precarious and the *bands* were full of scrub jungle, and hardly to be distinguished in ordinary years from the uncultivated waste. About 1865, at the time when the Indus Flotilla was running, and fuel was in great demand, the whole of the river side tract for about thirty miles, from Dera Fateh Khán to Vahoa, was formed into a Government *rakh* by the Deputy Commissioner. All the southern portion of these jungle lands was more or less under *lath* and was occasionally cultivated, and as in some cases whole villages had been included within *rakh* boundaries, it was of course impossible to stop cultivation altogether, though efforts were made to check it in lands which, though under *lath,* had been long lying waste. Still most of the southern *rakh* lands were clearly the property of the village communities, and it was impossible to ignore their claims. Boundaries were accordingly demarcated on the same principle which had been followed cis-Indus. Nearly the whole of the jungle tract south of Trimman and a smaller portion to the north near Paroa, was surrendered to the *zamindárs.* In the centre of the tract the jungle was thick and free from cultivation. After making allotments to the river side villages for grazing purposes, the rest of this central tract was taken up for Government. In the lands retained as *rakh,* the *zamindárs* will possess no rights of any sort, either of grazing or of cutting fuel.

Old rakhs held by the Military, &c.

Waste lands in the Miran and Dera Fatteh Khán *ilâqua*

Taken up as *rakh* in 1865.

Much of it released again.

Area reserved as *rakh* in this portion of the district.

The area taken up as *rakh* in 1865 may be roughly put at about 60,000 acres.

The *rakhs* now retained are as shown in the margin.

	No. of *rakhs.*	Area.
Dera Fateh Khan *ilaqua* ..	3	7,684 acres.
Miran-Kahiri *ilaqua* ..	3	20,829 „
Total ..	6	28,513 „

Chapter V, C.

Land and Land Revenue.

New *rakhs* taken up at Settlement.

Total *rakh* area for whole district.

Of this about 6,610 acres is on account of the old Miran grass *rakh*.

In the northern portion of the Makkalwád two new *rakhs* have been taken up at the late Settlement, *viz.*, the Bibiwála *rakh* and the Sháhkot *rakh*, area 8,126 acres. Both of these form part of large waste tracts, to which the surrounding villages had no sufficient title

The total *rakh* area for the district is as follows:—

				Acres.
Cis-Indus	Thal	... ...		700,714
Do.	Kachi	... ...		2,046
Trans-Indus	Dera	... ...		41,124
Do.	Kuláchí	... ...		*8,771
Do.	Tánk	... ...		127
	Total	...		752,782
Hill ranges excluded from village boundaries and shown as rakh:				
Nílá Koh and Shekh-Budin hills, *tahsil* Dera		...	Acres. 44,280	
Bhittanni hills, *tahsil* Tánk		...	9,729	
				54,009
	Grand total	... ...		806,791

Assignments of land revenue.

Table No. XXX shows the number of villages, parts of villages and plots, and the area of land of which the revenue is assigned, the amount of that revenue, the period of assignment, and the number of assignees for each *tahsil* as the figures stood in 1881-82. Further details will be found in the following pages. The leading families of the district and the allowances received by their representatives have been already noticed in Chapter III, Section E; while a list of *sufed-poshi ináms* will be found at pages 194-195.

Character of the revenue assignments in this district.

The amount of land revenue in this district alienated in *jágírs* and cash allowances granted on political grounds is very large. The amount alienated in small grants of a local character was till lately inconsiderable; but by *sufed-poshi iánms* to leading *lambardárs* made at recent Settlement, their value has been very largely increased. Most of the *jágír* grants in this district are held by Multáni-Patháns residing in the town of Dera, and are situated in the trans-Indus *tahsils*. There are very few *jágír* villages in the cis-Indus tract. Under Sikh rule a large *jágír* was held by the Nawáb of Dera, of which about a third has been since resumed by our Government; some smaller *jágírs* were held by certain religious families, such as the Makhdum of Bilot and the Lálji Gosain of Dera. Some of these have been continued intact; others have been reduced in extent, and in many cases partial resumptions have taken place on failure of direct heirs to individual sharers. A great deal of land before annexation was also held in *jágír* by *sirdárs* and nobles of the Sikh court. But few of them were continued in possession after annexation; and where the old grantees were confirmed, it was generally only for life. Owing to subsequent lapses, two or three small *jágírs* in the Bhakkar *tahsil* are all that now remain of this description of grant. All the rest of the larger and more important *jágírs* are the creation of the British Government.

* A portion of this area consists of *rakh* plots included within *mauzahs* Kaluwála and Nutkanni.

Chapter V, C.

Land and Land Revenue.

Their classification.

The revenue assignment for purposes of account may be conveniently divided into four classes :—

(1) *Jágírs.*—The term *jágír* implies the whole or a share of the revenue of assessed villages. The *jágír* share may in some cases be very small, and the grant may not be of that description ordinarily understood by a *jágír* ; still these must all be included under the head of *jágírs*, and their value has to be deducted from the assessments announced, to get at the actual Khálsa *jama*.

(2) *Reza máfis.*—These are revenue-free plots included within the boundaries of assessed villages. Their *jama* is not included in the ordinary assessment. They are separately assessed afterwards. To ascertain the full land revenue of a village, the value of these *reza máfis* must be added to the *jama* announced. The character of the *máfi* is the same, whether the plot be large or small. Plots of any considerable size, however, have generally been formed into separate *mauzahs*, and thus become *jágírs*.

(3) *Cash allowance deducted from village jamas.*—These are granted out of the revenue of particular villages. They are deducted from the gross revenue, and the balance only is paid by the *lambardár* into the *tahsíl*.

(4) *Cash allowance paid from the Treasury.*—

Jágírs.

The total revenue held in *jágír*, excluding the new *jágírs* to Nawábs Ghulam Hassan Khán and Ata Mahomed Khán, the arrangements connected with which are still under consideration, is as follows :—

STATEMENT OF REVENUE HELD IN *jágír*, AS SHOWN AT THE RECENT SETTLEMENT.

Character of *Jágír*.		Dera.	Tánk.	Kuláchi.	Bhakkar.	Leiah.	Total.
							Rs.
Political *jágírs*	Hereditary,	51,518	7,574	17,690	3,422	...	80,204
	For life ...	782	...	...	2,988	...	3,770
To managers of shrines and families possessing religious influence.	Hereditary,	1,919	...	...	4,147	...	6,066
	For life ...	421	...	380	737	63	1,601
Miscellaneous	Hereditary,	...	...	...	...	...	...
	For life ...	153	...	...	45	...	198
Total	Hereditary,	53,437	7,574	17,690	7,569	...	86,270
	For life ...	1,356	...	380	3,770	63	5,569
Grand Total Rs. ...	...	54,793	7,574	18,070	11,339	63	91,839

The addition of the figures for the new *jágírs* to Nawábs Ghulam Hassan Khan and Ata Mahomed Khan raises the amount of hereditary *jágírs* to Rs. 92,670, and of life *jágírs* to Rs. 21,569, thus increasing the tolal revenue held in *jágír* from Rs. 91,839 to Rs. 1,14,239.

Reza mafis.

The statement on the next page shows the revenue held in *reza máfi*.

Chapter V, C.

Land and Land Revenue.

Reza máfís.

STATEMENT OF REVENUE HELD IN REZA MAFI, AS SHOWN AT THE RECENT SETTLEMENT.

Character of Grant.		Dera.	Tánk.	Kuláchí.	Bhakkar.	Leiah.	Total.
Grants for religious purposes.	During maintenance of shrine	194	19	19	344	468	1,044
	For life of present manager	...	...	...	217	185	402
Grants to leading *zamindárs.*	In perpetuity... ...	...	...	...	...	...	...
	For more than one life,	...	...	...	200	186	386
	For life of holder ...	...	...	...	104	7	111
During maintenance of road side groves and wells	... ...	...	...	2	71	10	83
Miscellaneous ...	In perpetuity	496	...	...	4	...	500
	For more than one life,	8	...	...	...	...	8
	For life of holder ...	489	429	160	47	150	1,275
Total		1,187	448	181	987	1,006	3,809

NOTE.—The figures in the above statement include some odd wells and bits of villages belonging to *jágírs*, but which, as regards the villages in which they are situated, are really *reza máfís.*

Cash allowances deducted from village jamas.

The cash *ináms* allowed and deducted beforehand from the revenue of particular villages had not, previous to the recent settlement, been very numerous. Their value is as follows :—

	Rs.
Birat of Khasor Chiefs	1,000
Do. of Vahoa Chief	600
Do. of Mahomed Raza Khan, Jaskani, of Basti Shadu Khan	600
Total	2,200

Sufed-poshi ináms.

The *sufed-poshi ináms* proposed at the recent Settlement also fall under this head. Under the Hazara rules, they will be deducted from the *jamas*, and not paid from the treasury. Full particulars regarding these are given at pages 194-195. They aggregate Rs. 16,000.

Zaildári ináms.

The *Zaildári ináms*, which will be paid out of revenue, aggregate Rs. 3,534 (*see* page 95) they will take the form of deductions from revenue.

Trinni compensation allowances.

The compensation allowances to the old *trinni máfidárs* of the cis-Indus *tahsíls* (*vide* pages 184 and 188) also come under the class of cash deductions. They aggregated Rs. 1,108. The total of cash deductions is therefore as follows :—

	Rs.
Former *Birat* allowances	2,200
Sufed-poshi ináms	16,000
Zaildári ináms	3,534*
Trinni compensation allowances	1,109
Total	22,843

Cash allowances paid from treasury.

Under this head are shown only allowances granted on political or administrative grounds, to the exclusion of anything partaking of the character of an ordinary pension.

*Omitting Rs. 1,031 for Dera *tahsíl* raised by additional cess, and making Rs. 4,565 in all.

Cash allownces paid from treasury.

The principal items falling under this head are as follows:—

	Rs.
Hereditary grant to the Nawab of Tánk	25,000
Inam of ¼ revenue enjoyed by the Gandapur Chiefs estimated at	9,780
Compensation to *jàgirdàrs* for loss of collections in kind	12,400
Allowances to Azim Khán Miankhel of Gandi Umr Khán	1,000
Life allowances to heads of old Baloch families (Hot and Jaskáni)	600
Ditto to leading Hindús of the cis-Indús *tahsils*	450
Hereditary allowances to the Sirdari Khel Kundis ...	650
Ditto to the Ushteràna chiefs	320
Allowances to certain *zamindàr* families of the Dera *tahsil*	202
Total	50,402

Total value of revenue assignments of all classes.

The total amount of land revenue assignments and cash allowances is as follows:—

	Rs.
Jàgirs	1,14,239
Reza màfis	3,809
Cash allowances deducted from village *jamas*	22,843
Cash allowances paid from treasury	50,402
Total	1,91,293

The land revenue of the district is Rs. 5,45,850,* and adding Rs. 3,809 *jama* of *màfi* lands it is raised to Rs. 5,49,659. Deducting Rs. 1,91,293, the net revenue is Rs. 3,58,366, or Rs. 3,52,565 after deducting the revenue temporarily postponed under protective leases and progressive *jamas*.

Abstract statement showing *jàgirs* and allowances enjoyed by leading families.

The statement on the next two pages shows the *jàgirs* and allowances of the principal families in the district in tabular form. It includes two or three frontier Chiefs, whose names will be found in the list of *sufed-poshes* given on pages 194-195, but whose position entitles them to be shown here also.

Succession to hereditary *jàgirs*.

In all the personal *jàgirs* the succession is limited to the lineal heirs male of the original grantees. In the case of the Nawáb of Dera's family it has been already decided that the main and branch *jàgirs* are to be continued integrally, each to a single individual to be selected by the Government. On failure of any branch, the *jàgir* of that branch lapses to Government. In the case of the *jàgir* held by Nawáb Faujdár Khán's family, one-half of the *jàgir* has been divided equally between the three sons of the Nawáb, the share of each to descend integrally to a selected successor. On failure of any branch, however, the share of that branch reverts in equal shares to the surviving branches. The other half of the *jàgir* is attached to the title of Nawáb which is not strictly hereditary, but passes to a selected descendant of Nawáb Faujdár Khán.

The arrangements for Nawáb Háfiz Abdulla Khán's *jàgir* are similar. Rs. 2,400 is attached to the title of Nawáb, the remainder of the hereditary *jàgir* (Rs. 1,600) can be distributed among the Nawáb's sons at his discretion. The share of each will become a branch *jàgir* and be treated similarly to those of Nawáb Faujdár Khán's sons as regards successions and lapses.

* Omitting Rs. 1,031 for Dera *tahsil* raised by additional cess, and making Rs. 4,565 in all.

Chapter V, C.

Land and Land Revenue.

Abstract statement showing *jágirs* and allowances enjoyed by leading families.

Number.	Name of Grantee.	Jagirs: Hereditary.	Jagirs: For life.	Cash Allowances: Hereditary.	Cash Allowances: For life or to be re-considered on death of grantee.	Cash Allowances: Compensation for loss of collection in kind.	*Sufed-poshi inams* proposed at present Settlement, page 95 but not yet sanctioned.	*Jágirs* in other districts.	Total *jágirs* and allowances.
	I.—Grants to Jagirdars of Multani Pathan families.								
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1	Nawáb Sarfaráz Khán, Saddozai, and family	36,887	...	...	...	11,800	...	2,250	50,937
2	Nawáb Rabniwáz Khán, and sons of Nawáb Faujdár Khán, Alizai	15,607	...	...	...	...	...	About 5,000	20,607
3	Nawáb Háfiz Abdullah Khán, Alizai, C. S. I.,	7,074	10,036	...	...	...	...	...	17,110
4	Nawáb Ata Mahomed Khán, Khakwáni, and family ...	12,393	6,000	...	...	600	...	...	18,993
5	Ghulám Sarwar Khán, &c., sons of Haiatulla Khán, Saddozai ...	3,497	...	...	...	...	...	...	3,497
	II.—Grants to Chiefs of border tracts and Pathan Clans.								
6	Nawáb Ghulám Kásim Khán of Tánk ...	7,574	...	25,000	...	...	...	...	32,574
7	Mahomed Afzal Khán Gandapúr ...	...	...	...	*6,520	...	...	...	6,520
8	Mahomed Kalú Khán, Gandapur ...	2,160	...	...	*3,260	...	...	...	5,420
9	Mahomed Naurang Khán Gandapur ...	434	...	...	...	...	...	About 250	684
10	Azim Khán, Miankhel of Gandi Umr Khán...	...	...	...	1,000	...	...	...	1,000
11	Mir Alam Khán, Miankhel of Musahzai ...	...	...	...	...	...	500	...	500
12	Fateh Khán and Ramzán Khán, Chiefs of the Ushterána tribe...	...	...	...	320	...	680	...	1,000
13	Kauru Khán, Khetrán, of Vahoa, Chief of the Khetráns ...	...	...	...	600	...	100	...	700
14	Sarfaráz Khán, &c. Chiefs of the Khasor tribe ...	...	...	1,000	...	...	...	...	1,000
15	Sirdari Khel Kundis of Drikki ...	...	...	650	...	...	...	...	650
	III.—Grants to Mahomedan families possessing religious influence.								
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
16	Makhdúm of Bilot ...	2,087	...	...	...	...	...	...	2,087
17	Miani Saiyads ...	2,198	...	...	...	...	...	...	2,198
18	Shekh-Budín Faqir ...	714	...	...	...	...	...	...	714
19	Kathgarh Saiyads ...	...	324	...	...	...	...	...	324
20	Mahomed Mosúm Zakori, Faqir of Musahzai ...	...	380	...	...	...	...	...	380

* On account of ½ *zamindari inams.*

Abstract statement showing *jágirs* and allowances enjoyed by leading families.

Number.	Name of grantee.	Jagirs		Cash Allowances.			*Sufed-poshi inams* proposed at present Settlement, page 95 but not yet sanctioned.	*Jágirs* in other districts	Total *jágirs* and allowances.
		Hereditary.	For life.	Hereditary.	For life or to be re-considered on death of grantee.	Compensation for loss of collection in kind.			
	IV.—Grants to other Mahomedan families.								
21	Alaverdi Khán, Kazilbash of Hazára ...	1,001	3,003	...	...	...	...	...	4,004
	V.—Grants to heads of old Baloch families.								
22	Imambakhsh Khán, Hot	...	...	...	240	...	...	...	240
23	Imambakhsh Khán, Jaskani ...	...	...	...	360	...	...	...	360
24	Mahomed Raza Khán, Jaskani ...	...	...	...	600	...	...	...	600
	VI.—Grants to Hindu notables.								
25	Diwán Daulat Rai, *ex*-Sikh Governor ...	...	1,007	...	...	...	...	...	1,007
26	Gusáín Hetnand Lál of Dera ...	702	...	...	...	...	...	...	702
27	Gusáín Udhe Bhan of Leiah ...	...	...	...	250	...	...	...	250
28	Diwán Indar Bhan of Bhakkar ...	...	...	...	100	...	...	...	*100
29	Diwán Iharia Ram of Bhakkar ...	...	...	...	100	...	...	...	*100
30	Harnám Singh of Lahore	...	173	...	...	...	...	...	173
31	Tara Singh of Bhakkar,	...	126	...	...	...	...	...	126
32	Bhagat Shah of Bhakkar ...	...	209	...	...	...	...	...	209
33	Shankar Das, &c. of Lahore ...	...	127	...	...	...	...	...	127
34	Musammat Chandrawal, widow of Devi Das of Dera ...	...	153	...	...	...	...	...	153

Succession to hereditary *jágirs*.

The *jágirs* of Nawáb Ghulám Kásim Khán of Tánk is to be continued undivided to a selected successor. The *jágirs* of Alavardi Khán and Naurang Khán, Gandapur, descend according to the rule of primogeniture. No orders have been passed regarding the succession to the *jágirs* of Nawáb Ata Mahomed Khán, of Kálu Khán Gandapur, and of the sons of Haiatulla Khán. The *jágir* of Gusáín Hetnand Lál goes to the individual of the family recognised by Government as its head. The Gusáíns themselves do not recognise any one man as *Gaddinashin*, but a selected individual among them gets a chair and appears at *Darbárs*. The Bilot *jágir* is attached to the dignity of *Sujadánashin* of the shrine, the succession to which practically follows the rule of primogeniture.

Collections in kind universal under native rule.

During native rule, when a *jágir* was granted, the *jágirdár* always collected his revenue in kind. In the pre-annexation *jágirs*, *viz.*, the original *jágirs* of the Nawábs of Dera, of Diwán Daulat Rai,

* These are the descendants of the celebrated Diwán Mának Rai. Grants sanctioned by Secretary to Government Punjab's No. 1370 of 28th October 1878.

Chapter V, C.

Land and Land Revenue.

and of the Makhdúm of Belot, collection in kind was the custom continuously up to the present Settlement.

Allowed as a matter of course in the case of the *jágirs*, first granted by the British Government.

As regards the *jágirs* granted by the British Government, the first were those of Rs. 1,000 each granted in 1852 to Haiatulla Khán and to Nawáb Ghulám Hassan Khán. In these, payments in kind appear to have been made from the first without demur. In 1858 Ghulám Sarwar Khán, Khákwáni, obtained a *jágír* for Rs. 1,000. He selected a number of semi-waste villages now assessed at Rs. 6,068. He fixed very light rates of *batai*, and by his liberality and good management gave a great impetus to cultivation, and the village lessees accepted the change from cash to kind without any open objection.

Payment in kind not made compulsory in *jágirs* granted after 1862.

No more villages were assigned in *jágír* till 1862, when came the rush of mutiny *jágírs*. The *zamindár* lessees were by that time better acquainted with the principles actuating our Government, and for less ready to part with the profits of their leases; the more so as the *jágírdárs* as a matter of course selected those villages which yielded the largest profits in proportion to their *jamas*, and which the lessees would naturally be least willing to give up. At first the local authorities were inclined to support the *jágírdárs*, and seem to have supposed that the latter would at any rate be entitled to collect in kind on the expiry of the current leases, the term of which had been fixed by the Summary Settlement of 1857 at seven years. The orders of the Punjab Government, however, issued in 1862,* ruled that *jágírdárs* were not to take in kind without the consent of the *zamindárs*, and the grantees of the new *jágírs* had therefore to make their own arrangements with the lessees.

Order issued at the present Settlement. Option left to the *zamindárs*.

At the recent Settlement the question of the continuation of these kind collections was brought forward. In the Dera Gházi Khán district the *Tumandárs* had in a number of cases been allowed to collect in kind, though at reduced rates, and this was brought forward as a reason for treating the *jágírdárs* here, who already collected in kind, in a similar way. The Lieutenant-Governor was empowered to sanction such an arrangement under the Punjab Frontier *Jágír* Revenue Collection Regulation of 1874. In Dera Gházi Khán the *Tumandárs* had been allowed to collect in kind from their clansmen, in order to keep up their tribal influence. The Dera Ismail Khán *jágírdárs*, on the other hand had no hereditary connection with their villages; they generally lived at a distance from them, managing them through agents. There was no tie whatever between the *jágírdárs* and the *zamíndárs*, and the sole idea of the former was to derive as large a revenue as possible from the latter. The local officers were all of opinion that there were no reasons for maintaining grain payments in any of these *jágírs*. They considered, however, that it would be advisable to give compensation for life of present holders to any *jágírdárs* whose income might be seriously diminished as compared with their average receipts for the previous twelve years.

Sanction of compensation for loss of kind collections to *jágírdárs*.

This recommendation was made, not on the ground that the *jágírdárs*, could claim compensation as a right, but because it was believed that such a concession was in consonance with the general policy of

* Punjab Government No. 147 of 20th February 1862, to Financial Commissioner.

Government of dealing liberally with men of this class, who had done good service in critical times and had thereby earned a title to considerate treatment at its hands. These recommendations were supported by the Financial Commissioner and sanctioned by the Punjab Government.* The amount of compensation was estimated at the time that these proposals were submitted at a little under Rs. 20,000, the figures being based on the average receipts for the 12 years previous, with a small deduction for cost of collection. Owing, however, to the subsequent decease of some of these *jágírdárs* and the consequent extinction of their claim to compensation, and also to continued improvement in some of the other *jágírs*, which enable them to be assessed at a figure either in excess of or closely approaching to the average 12 years' receipts, the amount of compensation that had eventually to be awarded is much less, *viz.* :—

Chapter V, C

Land and Land Revenue.

Compensation awarded under above orders.

	Rs.
Nawáb of Dera	11,800
Nawáb Ata Mahomed Khán	600
Total	12,400 †

In many *jágírs* the loss on the receipts from villages paying in kind, has been covered by the increased receipts from villages formerly paying cash, the assessments of which have been raised.

Villages which have agreed to pay in kind for the future. Course pursued as to entering such agreements in the Settlement record.

In two or three villages of Nawáb Ata Mahomed Khan's *jágír*, the *zamindárs* have agreed to pay in kind as before. In some others a portion of the *zamindárs* were ready to agree; but as the whole body was not unanimous, the revenue was distributed in the ordinary way, and entered in the Settlement records. The *jágírdárs* were told with regard to these that they were at liberty to come to terms with any individual *zamindárs* who might agree to pay in kind on their holdings, but that in case of subsequent dispute they would have to establish the agreement by independent evidence. When *jamas* were announced, prices were abnormally low, and the proprietors were often doubtful about engaging. Since then prices have risen owing to the famine in Southern India, and the value of the *mahsúl* share has proportionately increased. When a proprietor has deliberately engaged to pay in kind, he ought to be held to his agreement, nor ought he to be let off on the ground of want of consideration, as these bargains were mostly entered into at a time when it was doubtful whether the *jágírdár* would not lose by taking in kind at the low rates agreed on.

* Secretary to Government Punjab, No. 1322 of 3rd August 1874, to Secretary to Financial Commissioner.

† These proposals for compensation were sanctioned by the Government of India with effect from *kharíf* 1878. It was laid down at the same time that the amount of compensation now fixed should be permanent and not subject to periodical revision, as in the course of the correspondence on the subject had been at one time been suggested (No. 5R, Under Secretary to Government of India, Foreign Department, to Secretary Government, Punjab).

CHAPTER VI.

TOWNS, MUNICIPALITIES, AND CANTONMENTS.

Chapter VI.

Towns, Municipalities, and Cantonments.

General statistics of towns.

At the census of 1881, all places possessing more than 5,000 inhabitants, all municipalities, and all head-quarters of districts and military posts were classed as towns. Under this rule the following places were returned as the towns of the Dera Ismail Khán district:—

Tahsíl.	Town.	Persons.	Males.	Females.
Dera Ismail Khán ...	Dera Ismail Khán ...	22,164	12,899	9,265
	Pahárpur ...	2,496	1,244	1,252
Kuláchí ...	Kuláchí ...	7,834	3,964	3,870
Bhakkar ...	Bhakkar ...	4,402	2,402	2,000
Leiah ...	Leiah ...	5,899	3,042	2,857
	Karor ...	2,723	1,395	1,328
Tánk ...	Tánk ...	2,364	1,413	951

The distribution by religion of the population of these towns, and the number of houses in each are shown in Table No. XLII, while further particulars will be found in the Census Report in Table No. XIX and its Appendix and Table No. XX. The remainder of this chapter consists of a detailed description of each town, with a brief notice of its history, the increase and decrease of its population, its commerce, manufactures, municipal government, institutions, and public buildings; and statistics of births and deaths, trade and manufactures, wherever figures are available. It will be noticed that Table No. V shows nine places as containing more than 5,000 inhabitants, while only three are classed as towns in the above detail. The reason is that the six villages detailed below were excluded from the list of towns; as, though the total population included within the boundaries of each exceeds 5,000 souls, yet the inhabitants are scattered over a large area in numerous hamlets, lying at considerable distances from each other, no one of which contains a population sufficiently large to warrant its being classed as a town.

The villages referred to are:—Paniála, 6,603; Takwára, 5,259; Chaudwán, 5,198; Sumra, 6,477; and Lohách, 5,324.

Dera Ismail Khán town. Description.

The town of Dera Ismail Khán lies in north latitude 31° 49′ 13″ and east longitude 70° 57′ 1″, and contains a population of 22,164 souls. It stands on a level plain with a slight slope towards the river, but not enough for thorough drainage. The country immediately round Dera Ismail Khán is well cultivated by means of wells, especially towards the south, and there are a few fruit and flower gardens

Chapter VI.

Towns, Municipalities, and Cantonments.

Dera Ismail Khán Town. Description.

surrounding the town. The town is surrounded by a mud wall which has now been cut down from 10 feet to its present height of about four feet. There are ten gates in the wall, of which the Nizám Khánwála and Imámánwála to the north, the Topanwála to the east, the Thatharanwála to the south, and the Pawindah Seraiwála to the west, are the principal. Beyond the wall is a metalled circular road with two lines of trees on both sides, and avenues here and there. A fringe of garden about 15 feet wide borders the road on either side and gives the town and cantonments a pretty shaded drive of about three miles in circumference. The cantonments lie between the town and the river, while the civil station is situated on the south of the town, and consists of a *Kachery*, Commissioner's and Deputy Commissioner's houses, jail and police lines, *tahsíl*, public gardens, and post office. The fort of Akálgarh is situated half a mile north-west of the city.

The town is traversed by two main *bázárs* running respectively from east to west and from north to south, and crossing at right angles in the centre called *chugalia* or *chársu*, which is the most crowded part of the town and is thronged with Pawindahs in the cold weather. Both these main *bázárs* have now been paved and widened, and saucer, shaped drains are constructed on each side of the main streets. The town itself is very well planned, though somewhat straggling, and one especially good feature in its arrangement is that the Mahomedans and Hindús have each separate quarters; hence quarrels between them are of rare occurrence. The Mahomedans chiefly reside to the north of the main *bázár*, while the Hindús are to be found mostly to the south of that *bázár*. The Alazai quarters, though they lie to the south, are still detached from the Hindús by a street. The drainage of the town has been considerably improved of late years and the sanitary arrangements are, as a rule, satisfactory. The town is built almost entirely of unburnt bricks, though the main *bázárs* are faced with *pakka* masonry. The town is altogether modern, dating from 1823, when the former town of Dera was engulfed by the Indus, and it contains few buildings of interest. It is one of the most aristocratic, however, in the Punjab, being full of native noblemen, mostly Multáni and other Patháns. It now boasts four resident Nawábs besides a host of *Darbárís*.

History

The old town was situated some four miles to the east of the present town; it stood in a large wood of date trees, and probably resembled the present city of Dera Gházi Khán. It was founded in the end of the 15th century by the Baloch adventurer, Malik Suhráb, who called it after one of his sons. It was swept away by the Indus in 1823, and the new town was then laid out on the bare *pat*, or hard uncultivated clay soil, by Nawáb Sher Mahomed Khán. Dera remained under Afghán Governors till 1792, when Sháh Zamán made over the district of Dera and Leiah to Mahomed Khan, Sadozai. He made Mankera on the Leiah side his capital. He died in 1815, and was succeeded as Nawáb by his daughter's son, Nawáb Sher Mahomed Khán. In 1820 Ranjít Singh took Mankera and deprived Sher Mahomed Khán of his cis-Indus territory. For 15 years Sher Mahomed Khán remained semi-independent at Dera, till his revenues having fallen hopelessly into arrears, the Sikhs interfered and took the direct management. In 1836 Náo Nihál Singh crossed the Indus and the

Chapter VI.

Towns, Municipalities, and Cantonments.

Nawáb voluntarily yielded up his remaining territory to be annexed by the Sikhs. Dera was now governed by the Diwáns Lakhi Mal and Daulat Rai. The rule of the latter was disturbed by a long contest with Fateh Khán, Tiwána, over whom he was eventually victorious. Soon after, Diwán Daulat Rai was turned out by the Lahore Darbár at the suggestion of Major Herbert Edwardes.

Taxation, trade, &c.

The municipality of Dera Ismail Khán was first constituted in 1867. It is now a municipality of the second class. The committee consists of the Deputy Commissioner as President, the Civil Surgeon, District Superintendent of Police, and the *Tahsíldár* as *ex-officio* members, and sixteen other members, all of whom are at present selected by the Deputy Commissioner. Table No. XLV shows the income of the Municipality for the last few years. It is chiefly derived from Octroi levied at rates varying from Rs. 1-9 to Rs. 3-2 per cent. *ad valorem* on all goods brought within municipal limits. The Pawindah *sarai* west of the town is treated as a bonded warehouse, where no octroi is charged, so that all through trade by being placed there escapes the payment of octroi duties. Dera Ismail Khán is a great emporium of the Pawindah trade from Khorasán and of the grain trade from the Damán and Marwat. A considerable traffic of grain and wool passes down the Indus to Sakkar and Karáchi. Pawindah caravans traverse the town twice a year on their road to and from India. All the year round the road to Pezu is thronged with troops of Marwatis, who bring in their wheat and grain on oxen and asses for sale in the Dera market. The chief imports are English and native piece-goods, hides, salt, and fancy ware; while grain, wool, and *majtih* (madder) form the principal exports. The chief manufactures of any importance are the scarves and inlaid wood-work, which latter has lately found a market in England, but the industry is insignificant in extent. A more detailed notice of some of the industries of the town will be found in Mr. Kipling's note given at pages 141-142. Further information as to the manufactures of the town will be found in the Trade Reports.

Institutions and public buildings.

The principal institutions of the town of Dera are the city school, the church mission school and charitable dispensary. A municipal hall and reading-room is under construction, and will be completed in the course of the next two years. The remaining public buildings are the Commissioner's and Deputy Commissioner's Courts and district offices, telegraph office, post office, and the church. The church compound contains the tomb of Sir Henry Durand, Lieutenant-Governor of the Punjab, who was killed at Tánk from a fall off an elephant in 1870. Within the city there are numerous *serais*, the most important of them being the grain *mandi*, situated just in the centre of the city, so that men from all quarters can conveniently visit it for grain purchases. The central police station is also in this *mandi*. The public gardens, commonly called "The Company-wálá Bágh," are situated east of the civil lines and contain the *dák* bungalow. There are also pleasure grounds and a cricket ground between the town and the *kachery*. The cantonments can boast of no public building of any importance, save the fort of Akálgarh on

Chapter VI.

Towns, Municipalities, and Cantonments.

the north-west and the church on the east. There is also a swimming-bath near the staging boungalow.

Dera Ismail Khán cantonments.

The cantonment lies to the east and south-east of the city, extending from it towards the old high bank of the Indus, from which it is about one mile distant. It is 1½ miles long by 1¼ broad, and contains a total area of 4⅜ square miles. There are lines for a regiment of Native Cavalry, two regiments of Native Infantry, and a battery of Artillery. There are also a church, a staging bungalow, a racket-court, a swimming-bath, and a Parsi's shop. The site is an alluvial plain lying above the level of the highest flood mark, and four miles from the present channel of the Indus. The intervening space is generally flooded during the season of inundation, but is brought under cultivation as soon as the water subsides. The soil on which the cantonment is built is alluvial with a large proportion of sand, and in many parts the surface is covered with a saline efflorescence. Water is found at an average depth of about 15 feet, and is abundant and good. No attempt has been made to drain the place, which is naturally too level to allow the surface-water to run off. As, however, the rainfall is not heavy, no great inconvenience is experienced from this. The prevailing disease is fever, but the station is generally considered healthy, and the European detachments enjoy better health than at most stations in the Punjab. The small fort of Akálgarh, situated half-a-mile from the north-west angle of the city, and originally built by Náo Nihál Singh in 1836, has been strengthened by the English Government, and now contains an extensive magazine, from which all the stations of the Deraját draw their military stores. It was formerly garrisoned by a company of British Infantry; but this has been withdrawn. Supplies for two months for the garrison of Dera are always maintained in the fort.

Population and vital statistics.

Limits of Enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ..	1868	24,906	15,009	9,897
	1881	22,164	12,899	9,295
Municipal limits ..	1868	19,575		
	1875	19,954		
	1881	18,988		

The population, as ascertained at the enumeration of 1868, 1875, and 1881, is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken; but the details in the margin, which give the population of suburbs, throw some light on the matter. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. It would appear, from information supplied by the Deputy Commissioner, that the civil lines have been included within municipal limits since 1875. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881. The annual birth and death rates per mille of population since 1868 are

Town or suburb.	Population. 1868.	Population. 1881.
Dera Ismail Khan Town ..	19,535	18,988
Cantonments ..	5,371	3,176

Chapter VI,

Towns, Municipalities, and Cantonments.

Population and vital statistics.

given below, the basis of calculation being in every case the figures of the most recent census.

Year.	Brith-rates.			Death-rates.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1868 ...	...	...	...	11	13	10
1869 ...	...	...	...	17	18	15
1870 ...	33	36	30	24	26	22
1871 ...	29	32	27	36	37	35
1872 ...	31	18	13	44	41	48
1873 ...	18	9	9	25	25	24
1874 ...	32	18	13	27	25	29
1875 ...	27	15	13	20	20	20
1876 ...	31	17	14	25	24	27
1877 ...	28	15	13	25	22	27
1878 ...	28	15	13	51	51	63
1879 ...	16	8	8	29	27	30
1880 ...	28	16	12	28	27	30
1881 ...	31	18	13	24	24	24
Average ...	27	15	12	29	28	30

The actual number of births and deaths registered during the last five years is shown in Table No. XLIV.

Town of Pahárpur.

Pahárpur is a small town situated 18 miles north-east of Dera Ismail Khán on the bank of the Púrán or the old Indus bed. With its numerous scattered wells, surrounded by clumps of trees and with its broad stretches of rich cultivation, the whole Rug-Pahárpur tract is the most picturesque part of the district. During the inundation of the river, the Kachi below the town is flooded, and the water remains for some time stagnating in pools. The early history of the town is lost in oblivion, but it is believed that it was built by Lodi immigrants in the fifteenth century. Pahárpur has only lately been raised to a third class municipality. It is the centre of the local trade of this part of the district, and deals chiefly in grain, indigo, and *ghí*. Its population is 2,496 souls, and the municipal income amounts to about Rs. 1,600. The conservancy of the town is fair. There is a dispensary here in charge of a Hospital Assistant and a primary vernacular school. There is another Pahárpur in the Leiah *tahsíl* south of Kot Sultán; but it is only a large village and has no municipality. The population as ascertained at the enumerations of 1868 and 1881, is shown in the margin.

Limits of Enumeration.	Year of census.	Persons.	Males.	Females.
Whole town	1868	3,114	1,811	1,303
	1881	2,496	1,244	1,252
Municipal limits ..	1868	3,114		
	1881	2,496		

The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Kuláchí.

The town of Kuláchí lies in latitude 31° 55′ 38″ north; longitude 70° 30′ 19″ east. It is situated on the left or northern bank of the Lúní hill torrent, 27 miles west of Dera Ismail Khán and 16 miles from the hills. The water of the few wells that have lately been

Chapter VI. — Towns, Municipalities, and Cantonments.

Town of Kulách.

sunk is bitter and the cultivation round them scanty and poor looking. The neighbourhood of the town is painfully bare and devoid of trees, Kuláchí consisted originally of a collection of 16 separate villages, belonging to different sections of the Gandapur tribe. Some of these still form outlying suburbs, but most of them have been included with a mud wall, and make up the present town. Kuláchí is the head-quarters of the Gandapur Patháns, who settled here about the beginning of the seventeenth century, being driven out by the Kákars from their hills east of Kandahár. Until 1879 Kuláchí formed a depôt of the Pawindahs trading from Khorasán who thronged into the town to make their purchases. But owing to the misbehaviour of the Pawindah tribes, no *kirri* is now allowed to encamp in British territory to the west of a line drawn from Shekh-Budín to Vahoa. Consequently Kuláchí has lost some of its importance as a commercial town on this border. But the Hindús of the town still carry on trade with the Wazírs, who exchange iron and timber for gram and such manufactured articles as they require. The town is badly drained, and its conservancy would not be good, did not its sandy soil and dry atmosphere keep the place sweet. The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

Limits of Enumeration.	Year of Census	Persons.	Males.	Females.
Whole town	1868	9,921	5,007	4,914
	1881	7,834	3,964	3,870
Municipal limits ..	1868	9,921		
	1875	7,856		
	1881	7,834		

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Bhakkar.

The town of Bhakkar lies in latitude 31° 37′ 43″ north; longitude 71°5′ 31″ east, with a population of 4,402 souls. It is situated on the edge of the Thal and overlooks the Kachi; a channel of the Indus flows below it during the floods, when it is navigable up to Bhakkar. The land to the west, therefore, is low, cultivated, wooded, and subject to inundation, while to the east the land is high and dry, treeless, and sandy. There is a rich extent of well cultivation below the town, protected by an embankment from inundation of the Indus, and growing two or three crops in the year. The neighbouring Kachi is full of large date groves and fruit gardens. There is a famous mango tree here called the *tota* or parrot tree, the fruit of which used to be sent to Kábul in the old days of Afghán rule. There is a large garden close to Bhakkar belonging to Government. It was planted by Nawáb Mahomed Khán during his rule at Mankera, and is full of fine *shisham* trees. Bhakkar was probably founded towards the close of the 15th century by a body of colonists from Dera Ismail Khán, led by a Baloch adventurer, whose descendants long held the surrounding country, till ousted by the grantees of Ahmad Sháh, Duráni. Bhakkar itself is the head-quarters of the sub-division and *tahsíl* of

Chapter VI.

Towns, Municipalities, and Cantonments.

Town of Bhakkar.

that name, having been promoted to this rank in 1860. The *bàzàr* has lately been reconstructed and widened. The pottery kilns inside the town, which were a great nuisance, have been removed to a distance outside it, and a circular road round the town has been made, which adds much to the comfort of the place. But the conservancy of the town is not good. The town requires to be drained. The income of the municipality is about Rs. 3,000, but almost the whole of it is absorbed in fixed charges. The trade is purely local.

There is a dispensary in charge of a Hospital Assistant. The middle school here is fairly attended. The *sarai* is much used by the travellers, and the *dâk* bungalow is comfortably furnished.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868	5,554	2,984	2,570
	1881	4,402	2,402	2,000
Municipal limits ..	1868	5,554		
	1875	4,799		
	1881	4,402		

The population as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin.

It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy in many cases was doubtful. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Leiah.

The town of Leiah lies in north latitude 30° 57′ 30″ and east longitude 70° 58′ 20″, and contains a population of 5,899 souls. It is situated on a sandy plain on the old left bank of the Indus. The site of it lies low, but the ground rises towards its centre. The Lála channel of the Indus runs about a mile to the west of the town and drains the country. The neighbouring Thal is level, and has a firm sandy soil. Down in the Kachi are some well-stocked gardens full of mango, orange, and other fruit trees, formerly attached to the residences of the civil officers. It was founded probably during the sixteenth century by Kamal Khán, a Baloch of the Mahráni family of Dera Ghází Khán. His descendants ruled the surrounding country for about 200 years, having their capital at Leiah, till they were supplanted by the Kalhora kings of Sind. On the establishment of Mahomed Khán, Sadozai, in 1792, Leiah gave place to Mankera as the capital of the new ruler. Under the Sikh Government the town once more became the centre of administration for the neighbouring tract, and on the British occupation in 1849 it rose for some time to the rank of the capital of the division. In 1861, however, Leiah was reduced to the head-quarters of the *tahsìl*, and was incorporated into the newly formed district of Dera Ismail Khán. The houses are built mostly of burnt bricks. The income of the municipality amounts to about Rs. 6,000, of which 60 per cent. is absorbed in fixed charges.

The sessions house, used as a *dâk* bungalow, and a house occupied by the Salt patrol, are the only buildings that are now left of the old civil station. There is a charitable dispensary in charge of an Assistant

Surgeon. The middle school at Leiah contains some 250 boys. It is very popular and successful.

Chapter VI.

Towns, Municipalities, and Cantonments.

Town of Leiah.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868	5,446	2,826	2,620
	1881	5,899	3,042	2,857
Municipal limits ..	1868	5,446		
	1875	5,689		
	1881	5,899		

The population, as ascertained at the enumerations of 1868, 1875 and 1881, is shown in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken. Indeed, the figures here given for 1868 are obtained from the figures of the whole of the three villages of Sumra, Lohách, and Dalu, in the area of which the town stands, by taking for the population of the town the same proportion of the then population of these three villages, which was 17,033, including outlying hamlets, as the population of the town proper now bears to the present population (18,449) of the same three villages. The figures for the population within municipal limits, according to the census of 1868, are taken from the published tables of the census of 1875; but it was noted at the time that their accuracy was in many cases doubtful. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

The town of Karor.

Karor town is situated in latitude 31° 13′ 30″ north; longitude 70° 69′ 15″ east, with a population of 2,723 souls. It is built on a sandy plain west of the Indus. To the west of the town the land drops by a steep bank on to a low-lying tract which is subject to inundation from the Indus and is drained by the *nallah* Lála, which flows by Leiah. The town has been properly levelled and the main *bázár* is now paved, the shops having *pakka* masonry fronts along the line of the *bázár*. There is also a circular road, and *shísham* trees in thousands have been planted on both of its sides, as well as along the main approaches to the town. The conservancy arrangements are very good. A *Munsiff* and a *Thánadár* are located here. There is a fair held here once annually, in August, for eight days in honour of the local saint, Makhdúm Lál Isán, Qoresh, whose very handsome shrine is then visited by about 25,000 people. There is a new street of shops attached to the shrine, which are only occupied during the fair. The income of the Karor municipality is about Rs. 2,000. The population, as ascertained at the enumerations of 1868, 1875, and 1881, is shown in the margin.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town ..	1868	5,720	2,999	2,721
	1881	2,723	1,395	1,328
Municipal limits ..	1868	5,720		
	1875	2,766		
	1881	2,723		

It is difficult to ascertain the precise limits within which the enumeration of 1868 was taken. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table No. XX of the Census Report of 1881.

Town of Tánk.

The town of Tánk lies in latitude, 32° 14′ north; longitude 70° 25′ east. The population is 2,364. It is situated on the left bank of a ravine issuing from the Tánk Zám pass, 40 miles from Dera Ismail Khán. The

Chapter VI.

Towns, Municipalities, and Cantonments.

Town of Tánk.

site of the old town, now quite deserted, is three or four miles to the north of the new town. It was gradually abandoned during the time of Katál Khán and Sarwar Khán, and the inhabitants transferred to the present town. The country on the western side is broken by ravines, but picturesque. The general surroundings are pleasing, there being date groves and gardens all around. A canal from the perennial stream of the Tánk Zám runs right through the town from west to east. The town itself consists for the most part of a long straggling street of mud houses backed by detached huts, each in its own enclosure. It was sacked and burnt in January 1879, by a body of Mahsúd marauders, and deserted by its inhabitants, who are, however, now gradually returning and settling on the site of their old houses. The town is very badly drained. There are remains here of a large mud fort constructed by Sarwar Khán.

Tánk is the centre of the Mahsúd Wazírs' trade with British Territory. They import *kharanja* wood used for bed steads, rafters, mats of the dwarf palm tree, *ghí* and iron. The exports consist of grain, country cloth and miscellaneous articles.

Outside the town are the *tahsíl* and Police station, a pretty Sessions house, a military bungalow and post. The telegraph office is in the military bungalow, though a room has been built in the new *tahsíl* for the telegraph master. Inside there is a charitable dispensary and school of the Church Missionary Society. The Nawáb's residence is a straggling and spacious building, in a bad state of repair. The town derives a melancholy interest from the fact that Sir Henry Durand, Lieutenant-Governor of the Punjab, was killed here in 1870, while trying to pass through one of the gateways on an elephant.

The population, as ascertained at the enumerations of 1868, 1875, and 1881, is shown in the margin. The constitution of the population by religion, and the number of occupied houses are shown in Table No. XLIII. Details of sex will be found in Table XX of the Census Report of 1881.

Limits of enumeration.	Year of Census.	Persons.	Males.	Females.
Whole town	1868	2,890	1,512	1,378
	1881	2,364	1,413	951
Municipal limits	1868	2,890		
	1875	3,186		
	1881	2,364		

Shekh-Budin.

Shekh-Budín is a sanitarium on the hill of the same name at the extremity of the Nílah Koh, or blue mountain, the range which separates this district from that of Bannu ; 45 miles to the north of Dera Ismail Khán and 64 to the south of Bannu. Latitude, 32° 17′ 49″ ; longitude, 70° 50′ 49.″ Elevation above sea level, 4,516 feet. The sanitarium lies on the borders of the districts of Bannu and Dera Ismail Khán, and for purposes of administration is divided between the two districts. The hill was first occupied as a sanitarium in 1860. The hill on which it is situated rises abruptly from the low range of Mohar, of which it is the highest point. The whole range is mostly composed of tertiary sandstone, conglomerate, and clay, and is rich in mammalian fossils, which are identical in age, formation, and form with those of the Siwálik range. The hill itself is composed of a mass of triassic limestone, and is very barren, having only a few stunted wild olives, *bábul*, bog myrtle, acacia, and dwarf palm trees on it. The general dip of the

Chapter VI.

Towns, Municipalities, and Cantonments.

Shekh-Budín.

strata is towards the north, and then strikes from east to west. The angle which the dip forms with the horizon is a good deal more than a right angle. The upper portion of the hills is composed chiefly of limestone, which very often is stained red and yellow by peroxide and bisulphuret of iron. Lower down the hill there is more clay-stone, mixed with blocks of limestone ; and at the foot of the hill we meet with the low sand (sandstone) hills continued from the Pezu range. This lowermost portion of the hill is in many places covered with the *debris* of the higher parts in the form of broken rocks and lime mixed with sulphur ; this is most remarkable on the Aghzar Khel side. The limestone above mentioned affords very good quicklime for building ; and the stone itself is also very useful for the same purpose. Major Urmston wrote in 1864 :—

"There are no two opinions on the healthiness of this sanitarium. It has been proved beyond doubt to be a most valuable place of resort for officers and families on the frontier during the hottest months of the year ; and, after the experience of two seasons, I can safely affirm that, though its outward appearance is less attractive than other hill-stations, its beneficial effects upon the constitution, especially of ladies and children, are very great, perhaps equal in many cases to those derived from a residence at a more elevated sanitarium. The absence of much rain and damp certainly causes greater heat during the regular monsoon season ; but this very fact, together with the dry, rocky soil, tends, no doubt, to its salubrity. The cool breeze which sets in towards sunset is very refreshing, and dense fogs and clouds are rare."

Vegetation is scanty. There are stunted trees of wild olive, and a sort of acacia (*phula*). In places, too, there is a good deal of dwarf palm (*mizrai*) and bog myrtle (*sanattha*). There is plenty of good grass, but this grows only in tufts between the stones, and even during the rains the general colour of the hill is stony. The appearance of the station itself, which occupies the very top of the hill, is hideous. A number of stone-built, and for the most part unfinished-looking houses are situated on bare knolls over-looking a central depression, often likened by visitors to an extinct crater, though the hill is by no means volcanic in character. In this depression are situated a number of *pakka* tanks, to which the station trusts for its water-supply. When these fail, which they do on an average every third year, all water required has to be brought up on donkeys from springs at the foot of the hill, near Paniála. The station consists of some 15 houses occupied by English residents, and of a small native *bàzàr*. The climate is generally fairly cool, except for about a month towards the end of June. Even then it is pleasant, compared with that of the plains at the same season.

APPENDIX.

HISTORY OF TANK AND POSITION OF THE NAWAB.

Appendix.

History of Tank.

Position of the Tánk *tahsíl*.

The Tánk *tahsíl* occupies the north-western corner of the Damán. The Marwat villages of the Mulázai *iláqua* have lately been added to it, and the *tahsíl* now includes the whole of the country lying in the corner between the Bhittanni range on the north, and the Sulimán range to the west. The greater portion of the *tahsíl* forms a semi-circular plain, stretching round the town of Tánk, and open to the south and east; but there is a smaller plain known as the Gúmal valley to the south-west, which is half shut off from the rest of Tánk by two low outstretching spurs of the Sulimán range, known as the Ratti Kamr and Dabbra hills. The Gúmal valley is intersected by the Lúní stream, and the northern part of the Tánk valley by the Soheli and the Takwára, which unite on the borders of the *tahsíl*.

The Tánk *tahsíl* comprises the territory formerly ruled by a family of Kattikhel Patháns, and has, till quite lately, been under the management of Nawáb Sháh Nawáz Khán, head of this family, who though holding a position entirely subordinate to the District Officer, and by no means that of a semi-independent chief, still, as the local head of the revenue, judicial and police administration, retained to some extent the feudal authority formerly exercised by his family. The position of Tánk has therefore been peculiar.

Early history of the *tahsíl*.

The occupation of Tánk by the Loháni tribes, in the 16th century, and the destruction or expulsion of the former inhabitants, have already been described. Of these tribes the Daulatkhels and Tators settled in Tánk, while the Marwats and Miánkhels went elsewhere. Among the Daulatkhels the leading section was the Kattikhel, which is said to have supplied a Chief to the tribe. Considering, however, the democratic constitution of these Pawindah tribes, it is improbable that these Chiefs exercised much power except over their immediate following. Khán Zamán, who lived about the time of Akbar, appears to have been a man of note, and to have been employed in the management of Tánk and also of Marwat and other adjoining countries. Khán Zamán's immediate successors, Ghází Khán and Salem Khán, * were men of no influence and authority, Salem Khán was followed by his son Katál Khán, an active enterprising man, who took part in the Duráni expeditions into Hindustán, and acquired a good deal of power in his tribe by means of the wealth that he brought back with him. Under him the Daulatkhel

Katál Khán.

* Khán Zamán Khán ruled in the time of Akbar, and Sarwar Khán succeeded his father in A. D. 1775 or later. There is therefore a gap of at least 1½ centuries to be divided between Ghâzi Khán, Salem Khán and Katál Khán. Probably some names have been omitted from the pedigree table, or it may be that Khán Zamán has been wrongly stated to have headed the original immigration. The first hypothesis seems the more probable, as Khán Zamán Khán was a marked man, and the traditions of the Gandapurs and other tribes agree in placing him at the end of the 16th and beginning of the 17th centuries.

Appendix.

History of Tank.

Katál Khán.

reduced to subjection the Tators,* and other small tribes in their neighbourhood, and several of the largest of the Jat villages in the Tánk circle, such as Raiwál and Shahbaz, were founded in the time of Katál Khán. The Daulatkhel under Katál Khán were still a numerous and powerful tribe. Katál Khán was murdered probably about A.D. 1782 or A.D. 1783, though the present Nawáb's account would make the date somewhat earlier—1775 or 1776 A.D. A number of conflicting stories are told as to the cause of his murder. The account given by Mr. Elphinstone is probably the correct one. The main features of the story are as follows :—Katál Khán took advantage of the wars against the neighbouring tribes, to collect together about three hundred Baloch and Sindee mercenaries, and to build himself a fort, after which he tried to establish his yoke on the Daulatkhel. This aroused the jealousy of the tribe, who were stirred up by some of the leading *maliks*, probably members of the Katál's own family, to rise against Katál and besiege him in his new fort. After a siege of three days, the water in the fort was exhausted, and the garrison had to evacuate it. Katál Khán fled on horseback, but was pursued and killed. His eldest son, Sarwar Khán, then sixteen years old, fled to the Court of Timour Shah. The King despatched a force to reinstate him. Meanwhile quarrels had broken out in the tribe. One of the hostile factions allied itself with Sarwar Khán, who was thus reinstated, and obtained a position considerably stronger than that held by Katál Khán. This he strengthened by gradually killing off all the leading men of the Daulatkhel ; till he reduced the tribe to its present feeble state. The old town of Tánk was gradually abandoned during the time of Katál Khán and Sarwar Khán, and the inhabitants transferred to the present site. The site of the old town, now quite deserted, is in the lands of Satti Mian, three or four miles to the north of the new town. Sarwar Khán having reduced the Daulatkhel to subjection, built a large fort in Tánk, and established himself as an absolute ruler over all the surrounding country. The colonisation of the south-eastern portion of the *tahsíl* with Jats, which had commenced under Katál Khán, now went on rapidly, and numerous villages were founded. The *kálápáni* supply from the Tánk *zam* being insufficient for the requirements of the people, Sarwar Khán dug the Wárán canal, by which a portion of the Lúní or Gúmal waters were brought into the plain south-east of Tánk. The whole Gúmal valley was in subjection to Sarwar Khán, and he built a large fort at Dabbra, where the Gúmal valley joins the Tánk plain, to facilitate the collection of tolls from the Pawindah caravans passing along that route. He took great interest in agriculture and irrigation, so that cultivation extended greatly under his rule. Sir H. Edwardes, in his "Year on the Punjab Frontier," talks of a gigantic dam thrown by Sarwar Khán across the Lúní at the head of the Gúmal Pass. This is a mistake. The dams at the head of the Lúní are all of a temporary character of loose stones and brushwood, and insignificant in size as compared with the great dams of earth thrown across the stream lower down. During the later part of his reign, Sarwar Khán conquered the Kundís, who held the country north of the Soheli,

Sarwar Khán.

* The Tators appear to have been very roughly treated by Nádir Sháh, when he marched down by the Pezu Pass in 1738. They had probably not recovered from this when attacked by Katál Khán.

Appendix.

History of Tank.

Sarwar Khán.

and located garrisons there. In this way he gradually got possession of the whole of the present Tánk *tahsil* except Mulázai. He was always engaged more or less in border warfare with the Gandapurs and the Nawáb of Dera. He was allied by marriage with the Wazírs, but in order to keep that turbulent tribe more effectually in check, he built a fort at Jandola, in the Bhittanni country, some ten miles up the Tánk *zam* beyond Kotkhirgí. He was often assisted in his wars by Wazíri levies, and his son, when driven out of Tánk, found a refuge with this tribe.

Tribute paid by Katál Khán and Sarwar Khán.

Katál Khán does not appear to have paid any tribute to the Durani princes. He was probably made to supply a contingent for service in Hindustán in lieu of tribute. As Sarwar Khán was only enabled to establish his authority with the king's assistance, he was made to pay a cash tribute of from Rs. 8,000 to Rs. 12,000. During the earlier years of the present century, this tribute was paid tolerably regularly, as the Kábul Kings used to take advantage of their expeditions against Sindh, to collect the revenues due from the Governments along the Indus. In 1809 A.D., the Durani monarchy was broken up and for some years Sarwar Khán remained practically independent. A short time before the taking of Mankera by the Sikhs (1821 A. D.), Sarwar Khán made his submission to Ranjít Singh, and agreed to pay tribute. This tribute at first amounted to Rs. 12,000 or Rs. 15,000, but before Sarwar Khán's death, it was gradually enhanced to Rs. 40,000.* Sarwar Khán died in A. D. 1836. At that time Nao Nihál Singh was engaged in an expedition to Bannu, and took advantage of the opportunity for settling the affairs of Tánk also. He accordingly raised the tribute of Tánk to a *lakh*. Aladad Khán, who had succeeded his father Sarwar Khán, being unable to meet the Sikh demands, fled to the Wazíri hills, whence he made perpetual raids on the Tánk villages for some years till his death.

Death of Sarwar Khán, and flight of Aladad Khán.

Tánk under of Sikhs.

After the annexation of Tánk, Nao Nihál Singh placed it under Badri Nath as *Kárdár*. The constant attacks of Aladad, however, made it an unprofitable acquisition, and after a year or two the Sikh Government assigned the whole province in *jágír* to three leading Multáni Patháns of Dera Ismail Khán, commonly known thenceforth as the *Tánk Kháns.* These were Painda Khán, Khajikzai, Ashiq Mahomed Khán, Alizai, father of the present Nawáb Ghulám Hasan Khán, and Haiatulla Khán, Sadozai. To these was allotted nine-tenths of the Tánk revenues, the remainder being divided in smaller grants to Sahibdád Khán, Kattikhel, and Khudádad Khán, Kattikhel, the younger sons of Sarwar Khán, to Sháh Nawáz Khán, the son of the refugee Aladad Khán, who is now Nawáb of Tánk, and to Mián Khán, Kundi, and some others of the leading men of the *iláqua.* The revenue of Tánk was then valued at a *lakh.*

Revenue of Tánk under Sarwar Khán and under the Multáni Kháns.

Under Sarwar Khán the revenues of Tánk at the height of its prosperity varied from a *lakh*-and-a-half to a *lakh*-and-a-quarter ; but this was inclusive of the Pawindah tolls. After Sarwar Khán's death, the circumstances of the country declined greatly, owing to the insecure state of the border, and the constant internal warfare that was

* Mr. Masson, who visited Tánk in A. D. 1827, puts the value of the Sikh tribute at Rs. 60,000, but this is probably in excess of the real amount.

Appendix.

History of Tank

going on. In spite of this, the Multáni Kháns are said to have made about a *lakh*-and-a-half a year out of Tánk; but their administration was oppressive, and they appear to have squeezed out of the country all that they could get. The Tánk *jágírdárs* had, out of their allowances, to keep up a certain number of horsemen and camel guns, and to pay for the repairs and garrison of the fort at Tánk. They held the province with one or two short intervals till A. D. 1847, but meanwhile their position was anything but secure.

Revenue of Tánk under Sarwar Khán and under the Multáni Kháns.

Aladád Khán's raids on Tánk.

Aladád Khán was by no means conciliated by the miserable pensions to his son and relatives. After trying unsuccessfully to get assistance from Dost Mahomed Khán, the Amír of Kábul, he made a desperate attempt at the head of a large undisciplined force of Wazírs and Bhittannis to get possession of the fort of Tánk. How that attempt was frustrated by the gallant Killadar Khoda Bakhsh Khán, Khattak, is related at length by Sir H. Edwardes. Aladád Khán after firing the town had to retire to the hills. This is only one of the many raids carried out by Aladád Khán; all the border villages were burnt and harried, and some of them have even now hardly recovered from the effects of this predatory war.

Struggle between Diwán Daulat Rai and Malik Fateh Khán Tiwána.

The political state of Tánk during the rule of the Multáni Chiefs is closely bound up with the history of the quarrel between Fateh Khán, Tiwána, and Diwán Daulat Rai. When Fateh Khán was put in as Governor of Dera, it was arranged that Aladád should be restored to the Government of Tánk on an allowance of Rs. 20,000 a year, but he died on the road as he was marching down to take possession. The Multáni Chiefs, when ordered to give up their *jágír*, refused, and sided with the Diwán Daulat Rai. Two of them, Painda Khán and Ashiq Mahomed Khán, were soon afterwards killed at Dera Ismail Khán, in the treacherous attack made on their party by Malik Fateh Khán. Sahibdád Khán Kattikhel, the youngest and favourite son of Sarwar Khán, had also sided with Daulat Rai. He was confined in the fort of Akálgarh, were he was murdered along with the other prisoners after the defeat of Fateh Khán at Bábar. On the return of Daulat Rai, the rule of the Multáni Chiefs over Tánk was again thoroughly re-established; the revenues of the province were redistributed between Haiatulla Khán and the heirs of the murdered Chiefs; and the allowances of the partisans of Malik Fateh Khán were at once confiscated. Sháh Nawáz Khán, the son of Aladád Khán, in this way, lost his pension of Rs. 3,000. He left the country, and hung on as a dependant on the fallen Malik, till restored a year or two later by Sir Herbert Edwardes. Mian Khán, Kundi, one of the chief men of Tánk under Sarwar Khán, had also taken the losing side; he was killed at Dera in the murderous attack on Ashiq Mahomed Khán. The Multáni Chiefs now retaliated on his family, the principal members of which had to fly the country, while the allowances enjoyed by them were confiscated.

Resumption of *jágír* of Multáni Kháns. Shah Nawáz Khán restored.

Lease of *iláqua* to Shah Nawáz Khán.

In 1847 A.D., the Sikh Darbár, among other retrenchments, resumed the Tánk *jágír* enjoyed by the Multáni Chiefs, and on Sir Herbert Edwardes' recommendation, the management of the *iláqua* was entrusted to Nawáb Sháh Nawáz Khán, the fugitive grandson of the great Sarwar. When making over the province, Sir H. Edwardes fixed the revenue at Rs. 1,00,000, of which Sháh Nawáz Khán was to

Appendix.

History of Tank.

Lease of *ilàqua* to Sháh Nawaz Khán.

Major Nicholson's settlement.

retain Rs. 25,000, for expenses of collection and administration, leaving Rs. 75,000 to Government. Sháh Nawáz Khán was given a lease on these terms for five years. On the abolition soon after of the Frontier customs, the revenue taken from Sháh Nawáz Khán was reduced from Rs. 75,000 to Rs. 65,000. In 1852, Major Nicholson proposed to give Sháh Nawáz Khán an additional five years' lease on the same terms. But the proposal was negatived, as the Nawáb was Rs. 55,000 in arrears with his revenue, and a Summary Settlement for three years was made, village by village, the leases being as a rule given to the leading *zamindàrs* of each village. Sháh Nawáz Khán himself retained only the lease of Tánk Khas, and of two or three other adjoining villages.

Recent changes in the administration of Tánk. Position of the Nawáb since annexation. His mangement of the tract.

In 1849 Lieutenant Edwardes appointed the Nawáb of Tánk to be *Kàrdàr* or farmer of the Government revenue for the Tánk *ilàqua*.

The Surpreme Government sanctioned in May 1854 a proposal of the Chief Commissioner that Sháh Nawáz Khán should receive one-third of the actual collections of the *ilàqua*, inclusive of one-eighth as *inàm zamindàri*; and that "he should be recognized as Chief of Tánk, and have the management of the district contingent on good service." The privileges granted were to be hereditary, on the same conditions of service, the Government reserving the right to select the most competent of his sons. The necessary establishments were estimated to cost Rs. 16,200, a balance of about Rs. 5,000 remaining at Sháh Nawáz Khán's disposal. By the subsequent increase of the Tánk revenues, the value of this one-third eventually rose to about Rs. 23,000 per annum. This state of things remained in force up to the recent Settlement. The Nawáb was *ex-officio tahsìldàr* and *thanadàr*, and held special powers as an Honorary Magistrate for the disposal of civil and criminal cases; while the appointment and payment of the subordinate establishments were entirely in his hands. From 1854 the state of the *ilàqua* grew gradually worse: the police was ill-paid and inefficient; the border relations with the Wazírs were ill-managed, in spite of a large increase in the strength and number of the military outposts, raids were gradually becoming more frequent; while life and property were generally insecure. It had long been felt that a change in the organisation of the Tánk administration was necessary, when in 1874 and 1875 the question was taken up by the Lieutenant-Governor, Sir H. Davies, and eventually the following arrangement was arrived at:—

New system now introduced. Allowance to the Nawáb.

Instead of one-third of the Tánk revenues previously enjoyed by him, the Nawáb has now been granted in full *jàgìr* the villages of which he is himself proprietor, and which have been assessed at Rs. 7,574. He has also been allowed an additional Rs. 25,000 out of the Tánk revenues, his income being thus raised to Rs. 32,574. He has, at the same time, been relieved of the costs of the police and revenue establishments, though allowed to nominate to vacancies in the latter. His judicial powers, criminal and civil, have been increased to those of an Assistant Commissioner with full powers.

Revenue and police establishments put on a proper footing.

A regular *tahsìl* establishment has now been appointed, and the post of *tahsìldàr* is held by a cousin of the Nawáb's. Regular police have been introduced, and *thànas* have been located at Tánk Gúmal and Mulázai. The water distribution has been brought under the

The frontier tribes and Pass responsibility.

Results of the new Settlement on the revenue of the *tahsil*.

more immediate control of the Deputy Commissioner, whose position generally has been strengthened, and who is now able to deal directly with the hill tribes bordering on the *tahsíl.* The consequence is that life and property are now fairly secure, thefts and robberies are rare, the Bhittannis have undertaken Pass responsibility, and the Wazírs themselves are daily becoming more amenable to civilizing influences.

The revenue of Tánk has now been assessed at Rs. 67,662; in addition to this the income from the Bhittanni country, which has still been retained *khám tahsíl* will probably average Rs. 8,000, making Rs. 75,662 in all. A third of this, the share formerly enjoyed by the Nawáb, would have been Rs. 25,221, instead of which he will now get Rs. 32,617, and that free from all expenditure on establishments; his treatment, therefore, has been exceedingly liberal.

Nawáb Sháh Nawáz Khán died at Lahore, where he had resided for several years in a state of sulky retirement, in 1881, leaving debts amounting to 1¼ *lakhs*. Government has since 1882-83 continued the *jágír* and title to his grandson Ghulám Kásim Khán a boy of 15 who is being educated at the Government Wards Institute, Ambala? The Tánk *tahsíl* is now administered directly by the Deputy Commissioner like any of the other *tahsíls*.

STATISTICAL TABLES

APPENDED TO THE

GAZETTEER

OF THE

DERA ISMAIL KHÁN DISTRICT.

(INDEX ON REVERSE).

" ARYA PRESS," LAHORE.

STATISTICAL TABLES.

Table No. II, showing DEVELOPMENT.

1	2	3	4	5	6	7
DETAILS.	1853-54.	1858-59.	1863-64.	1868-69.	1873-74.	1878-79.
Population ..	..	..	..	394,889	..	441,649
Cultivated acres ..	..	..	..	541,913	517,863	806,011
Irrigated acres ..	..	..	..	428,604	422,526	370,579
Ditto (from Government works) ..	..	..	..	..	..	..
Assessed Land Revenue, rupees ..	..	..	..	3,72,275	4,17,367	4,62,970
Revenue from land, rupees ..	..	..	..	2,95,417	3,99,954	3,02,342
Gross revenue, rupees ..	..	..	..	4,64,738	5,08,518	5,90,382
Number of kine ..	..	..	..	149,049	150,689	182,257
" sheep and goats ..	..	..	..	384,423	384,898	485,308
" camels ..	..	..	..	14,154	14,672	10,738
Miles of metalled roads ..	..	..	..	} 696	{ 3	31
" unmetalled roads ..	..	..	..		{ 696	1,538
" Railways ..	..	..	..	..	..	..
Police staff ..	..	..	545	647	557	604
Prisoners convicted ..	1,153	1,208	860	1,220	1,663	1,280
Civil suits,—number ..	1,322	2,315	2,636	4,022	6,322	5,148
" —value in rupees ..	50,012	1,17,875	1,45,976	1,61,452	2,47,413	2,80,397
Municipalities,—number ..	..	..	..	..	3	9
" —income in rupees ..	..	..	..	25,050	36,267	54,789
Dispensaries,—number of ..	..	..	..	5	5	7
" —patients ..	..	..	..	27,983	43,868	74,910
Schools,—number of ..	..	..	38	33	19	25
" —scholars ..	..	..	767	1,613	1,655	1,934

NOTE.—These figures are taken from Tables Nos. I, III, VIII, XI, XV, XXI, XLI, XLV, L, LIX, and LXI of the Administration Report.

Table No. III, showing RAINFALL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	ANNUAL RAINFALL IN TENTHS OF AN INCH.																	
Rain-gauge station.	1866-67.	1867-68.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1879-80.	1880-81.	1881-82.	1882-83.	Average.
Dera Ismail Khan ..	22	86	115	79	80	50	88	115	125	90	100	93	160	36	62	71	148	90
Kulachi ..	8	93	170	75	73	54	70	81	148	85	6	68	107	40	104	53	96	78
Bhakkar ..	28	78	36	85	29	7	69	124	84	60	83	86	144	53	54	102	152	75
Leiah ..	38	111	77	90	31	33	67	95	69	101	77	55	86	31	42	99	89	70
Tank ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	93	75	161	110

NOTE.—These figures are taken from the weekly rainfall statements published in the *Punjab Gazette*.

Table No. IIIA, showing RAINFALL at Tahsil Stations.

1	2	3	4	5
TAHSIL STATIONS.	AVERAGE FALL IN TENTHS OF AN INCH, FROM 1873-74 TO 1877-78.			
	1st October to 1st January.	1st January to 1st April.	1st April to 1st October.	Whole year.
Kulachi ..	1	14	63	78
Bhakkar ..	2	23	59	84
Leiah ..	3	14	65	82
Tank ..	..	..	..	..

NOTE.—These figures are taken from pages 36, 37 of the Famine Report.

Table No. IV, showing TEMPERATURE.

1	2	3	4	5	6	7	8	9	10
YEAR.	TEMPERATURE IN THE SHADE (IN DEGREES FAHRENHEIT).								
	May.			*July.*			*December.*		
	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.	Maximum.	Mean.	Minimum.
1868-69 ..	114·0	58·0	87·0	130·0	71·0	81·41	82·0	33·0	56·53
1869-70 ..	117·0	66·0	92·7	116·0	71·0	93·60	85·0	24·0	56·15
1870-71 ..	117·0	61·0	89·9	115·0	80·0	96·5	81·0	32·0	56·1
1871-72 ..	116·0	65·0	91·49	115·0	74·0	93·08	85·0	29·0	55·09
1872-73 ..	117·0	..	..	112·0	..	..	80·0	25·0	52·74
1873-74 ..	118	55	84·11	119	66	95·23	83	24	53·38
1874-75 ..	119·0	58·0	88·79	112·0	70·0	89·88	79·0	23·0	51·98
1875-76 ..	119·0	61·0	89·56	121·0	68·0	95·03	77·0	31·0	54·50
1876-77 ..	114·0	87·3	59·0	116·0	91·2	72·0	79·6	57·5	35·9
1877-78 ..	107·5	84·5	62·8	110·5	93·2	73·8	74·7	55·0	37·9
1878-79 ..	104·5	84·4	60·7	114·5	91·6	71·9	79·7	53·6	26·0
1879-80 ..	118·5	89·3	66·8	112·5	93·2	65·8	81·7	53·4	32·0
1880-81 ..	114·5	66·9	91·6	110·5	68·8	91·7	80·7	35·9	56·2
1881-82 ..	115·5	89·1	58·7	111·5	92·7	71·8	82·7	58·1	35·0

Table No. V, showing the DISTRIBUTION of POPULATION.

1		2	3	4	5	6	7
		District	Tahsil. D. I. Khan.	Tahsil. Kulachi.	Tahsil. Bhakkar.	Tahsil. Leiah.	Tahsil. Tank.
Total square miles		9,296	1,673	1,513	3,114	2,428	568
Cultivated square miles		1,259	344	373	185	203	154
Culturable square miles		5,008	838	919	2,034	974	243
Square miles under crops (average 1877 to 1881)		668	193	85	171	144	75
Total population		441,649	120,142	70,950	112,429	102,612	35,516
Urban population		47,882	24,660	7,834	4,402	8,622	2,364
Rural population		393,767	95,482	63,116	108,027	93,990	33,152
Total population per square mile		47	71·8	46·9	36·1	42·3	62·5
Rural population per square mile		42	57·1	41·7	34·7	38·8	58·2
Towns & Villages.	Over 10,000 souls	1	1	..	..	..	..
	5,000 to 10,000	8	2	2	1	3	..
	3,000 to 5,000	7	..	1	2	4	..
	2,000 to 3,000	21	5	5	3	6	2
	1,000 to 2,000	74	13	9	25	19	8
	500 to 1,000	131	35	18	37	26	15
	Under 500	504	204	76	126	45	53
	Total	746	260	111	194	103	78
Occupied houses	Towns	9,152	4,247	1,336	1,048	2,055	466
	Villages	79,756	19,400	12,836	23,046	19,556	4,918
Unoccupied houses	Towns	5,239	2,438	831	581	1,371	68
	Villages	13,411	3,835	2,797	2,417	3,841	521
Resident families	Towns	12,273	5,583	1,723	1,750	2,608	609
	Villages	89,241	21,831	14,219	25,232	20,085	7,874

NOTE.—These figures are taken from Tables Nos. I and XVIII of the Census of 1881, except the cultivated, culturable, and crop areas, which are taken from Tables Nos. I and XLIV of the Administration Report.

Table No. VI, showing MIGRATION.

1	2	3	4	5	6	7	8	9	10
DISTRICTS.	Immigrants.	Emigrants.	MALES PER 1,000 OF BOTH SEXES.		DISTRIBUTION OF IMMIGRANTS BY TAHSILS.				
			Immigrants.	Emigrants.	D. I. Khan.	Kulachi.	Bhakkar.	Leiah.	Tank.
Shahpur	3,598	561	618	617	1,519	175	1,608	143	153
Mooltan	375	1,245	669	720	190	18	59	60	45
Jhang	2,526	1,244	687	589	521	35	1,174	581	15
Muzaffargarh	996	2,209	870	577	732	3	19	441	1
Dera Ghazi Khan	1,206	3,839	568	595	95	622	35	451	3
Bannu	6,782	2,312	592	652	3,021	259	1,461	17	2,024
Afghanistan	28,954	..	520	..	17,057	7,446	720	648	3,083

NOTE.—These figures are taken from Table No. XI of the Census Report of 1881.

Table No. VII, showing RELIGION and SEX.

1	2	3	4	5	6	7	8	9	10
	DISTRICT.			TAHSILS.					
	Persons.	Males.	Females.	D. I. Khan.	Kulachi.	Bhakkar.	Leiah.	Tank.	Villages.
Persons ..	441,649	..	..	120,142	70,950	112,429	102,612	35,516	393,767
Males ..	..	238,468	..	64,626	37,763	60,989	55,670	19,420	212,109
Females ..	..	..	203,181	55,516	33,187	51,440	46,942	16,096	181,658
Hindus ..	54,446	29,711	24,735	15,674	8,170	15,086	13,257	2,259	34,951
Sikhs ..	1,691	1,274	417	721	166	59	465	280	856
Jains ..	2	2	..	2	..	..	..	..	..
Buddhists ..	..	..	..	..	..	..	..	..	..
Zoroastrians ..	13	7	6	8	..	5	..	..	5
Musalmans ..	385,244	207,282	177,962	103,501	62,614	97,265	88,888	32,976	357,881
Christians ..	253	192	61	236	..	14	2	1	74
Others and unspecified ..	..	..	..	..	..	..	..	..	..
European & Eurasian Christians ..	251	190	61	236	..	13	2	..	..
Sunnis ..	372,281	200,453	171,828	100,822	61,183	89,818	87,702	32,756	347,168
Shiahs ..	11,273	5,951	5,322	2,557	53	7,259	1,186	218	10,351
Wahabis ..	..	..	..	..	..	..	..	..	..

NOTE.—These figures are taken from Tables Nos. III, IIIA, IIIB of the Census of 1881.

Table No. VIII, showing LANGUAGES.

1	2	3	4	5	6	7
Language.	District.	DISTRIBUTION BY TAHSILS.				
		D. I. Khan.	Kulachi.	Bhakkar.	Leiah.	Tank.
Hindustani	1,318	999	26	138	32	123
Panjabi	278,488	52,508	30,863	88,734	101,412	4,971
Jatki	90,982	41,546	16,985	22,799	462	9,190
Bilochi	2,505	1	2,503	..	1	..
Pashtu	67,960	24,796	20,566	742	686	21,170
Kashmiri	3	3	..	..	..	..
Persian	33	23	7	1	2	..
English	230	214	..	14	2	..

NOTE.—These figures are taken from Table No. IX of the Census Report for 1881.

Table No. IX, showing MAJOR CASTES and TRIBES.

1	2	3	4	5	6	7	8	9	10
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Total Numbers.			Males, by Religion.				Proportion per mille of population.
		Persons.	Males.	Females.	Hindu.	Sikh.	Jain.	Musalman	
	Total population ..	441,649	238,468	203,181	29,711	1,274	2	207,282	1,000
18	Biloch ..	41,356	22,010	19,346	..	..	..	22,010	94
6	Pathan ..	73,022	38,634	34,388	..	..	..	38,634	165
1	Jat ..	205,360	111,214	94,146	60	464	..	110,690	465
17	Shekh ..	5,713	3,080	2,633	..	..	..	3,080	13
3	Brahman ..	3,549	2,098	1,451	2,058	35	..	1	8
24	Saiyad ..	8,771	4,669	4,102	..	..	..	4,669	20
21	Nai ..	2,687	1,497	1,190	27	6	..	1,464	6
25	Mirasi ..	2,700	1,458	1,242	..	..	..	1,458	6
16	Khatri ..	3,077	1,717	1,360	1,677	40	..	..	7
10	Arora ..	44,146	23,740	20,406	23,405	333	..	..	100
4	Chuhra ..	9,041	4,930	4,111	90	6	..	4,834	20
19	Mochi ..	4,903	2,797	2,106	49	..	..	2,748	11
9	Julaha ..	5,673	3,062	2,611	3	..	..	3,059	13
28	Machhi ..	3,495	1,881	1,614	..	..	..	1,881	8
42	Mallah ..	3,176	1,664	1,512	..	..	..	1,664	7
11	Tarkhan ..	3,939	2,115	1,824	1	30	..	2,084	9
13	Kumhar ..	2,674	1,449	1,225	17	2	..	1,430	6
59	Charhoa ..	2,639	1,427	1,212	42	2	..	1,383	6

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. IXA, showing MINOR CASTES and TRIBES.

1	2	3	4	5
Serial No. in Census Table No. VIIIA.	Caste or tribe.	Persons.	Males.	Females
2	Rajput	1,750	1,173	577
7	Arain	1,068	575	493
12	Awan	825	502	323
22	Lohar	1,288	684	604
30	Sunar	1,080	589	491
35	Faqir	747	429	318
37	Mughal	676	363	313
38	Qassab	1,584	831	753
44	Khojah	904	469	435
52	Labana	541	324	217
69	Bhatiya	1,478	712	766
85	Od	602	316	286

NOTE.—These figures are taken from Table No. VIIIA of the Census of 1881.

Table No. X, showing CIVIL CONDITION.

1	2	3	4	5	6	7	8
DETAILS.		SINGLE.		MARRIED.		WIDOWED.	
		Males.	Females.	Males.	Females.	Males.	Females.
Actual figures for religions.	All religions	134,989	82,665	91,734	93,544	11,745	26,972
	Hindus	16,543	9,430	11,441	10,810	1,727	4,495
	Sikhs	605	157	603	214	66	46
	Jains	2	..	..	..	..	..
	Buddhists	..	..	..	..	..	..
	Musalmans	117,675	73,038	79,659	82,494	9,948	22,430
	Christians	160	36	29	24	3	1
Distribution of every 10,000 souls of each age.	All ages	5,660	4,068	3,847	4,604	493	1,327
	0—10	9,988	9,967	11	33	1	..
	10—15	9,634	8,346	354	1,631	11	23
	15—20	7,848	3,025	2,104	6,849	48	125
	20—25	5,328	713	4,502	8,980	170	307
	25—30	3,331	285	6,368	9,154	301	561
	30—40	1,713	161	7,760	8,610	527	1,228
	40—50	893	105	8,096	6,889	1,010	3,006
	50—60	615	101	7,753	4,933	1,631	4,966
	Over 60	536	93	6,697	2,808	2,766	7,099

NOTE.—These figures are taken from Table No. VI of the Census Report.

Table No. XI, showing BIRTHS and DEATHS.

1	2	3	4	5	6	7	8	9	10
YEARS.	TOTAL BIRTHS REGISTERED.			TOTAL DEATHS REGISTERED.			TOTAL DEATHS FROM		
	Males.	Females.	Persons.	Males.	Females.	Persons.	Cholera.	Small-pox.	Fever.
1877 ..	..	..	..	4,245	3,541	7,786	..	1,084	5,009
1878 ..	..	..	..	5,870	4,860	10,730	..	314	8,302
1879 ..	..	..	..	5,031	3,736	8,767	38	426	6,996
1880 ..	5,517	3,849	9,366	5,753	4,645	10,398	..	2,074	6,471
1881 ..	6,549	5,020	11,569	4,807	3,819	8,626	..	1,250	55,21

NOTE.—These figures are taken from Tables Nos. I, II, VII, VIII, and IX of the Sanitary Report.

Table No. XIA, showing MONTHLY DEATHS from ALL CAUSES.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total
January ..	695	678	1,083	1,083	1,135	4,674
February ..	617	630	1,214	866	1,015	4,342
March ..	627	702	903	824	809	3,865
April ..	619	641	579	747	851	3,437
May ..	798	755	825	1,103	760	4,241
June ..	931	610	553	1,006	663	3,763
July ..	585	472	486	836	584	2,963
August ..	412	532	457	696	359	2,456
September ..	538	866	414	622	420	2,860
October ..	516	1,478	483	787	524	3,788
November ..	605	2,172	830	843	608	5,058
December ..	843	1,194	940	985	898	4,860
Total ..	7,786	10,730	8,767	10,398	8,626	46,307

NOTE.—These figures are taken from Table No. III of the Sanitary Report.

Table No. XIB, showing MONTHLY DEATHS from FEVER.

1	2	3	4	5	6	7
MONTH.	1877.	1878.	1879.	1880.	1881.	Total.
January ..	500	491	919	856	704	3,470
February ..	412	450	1,092	642	529	3,125
March ..	416	516	773	517	457	2,679
April ..	360	436	463	392	490	2,141
May ..	405	524	625	538	515	2,607
June ..	578	466	446	533	466	2,489
July ..	358	338	348	440	386	1,870
August ..	271	347	318	425	224	1,585
September ..	363	681	301	395	265	2,005
October ..	347	1,239	361	531	374	2,852
November ..	419	1,818	639	557	450	3,883
December ..	580	996	711	645	661	3,593
TOTAL ..	5,009	8,302	6,996	6,471	5,521	32,299

NOTE.—These figures are taken from Table No. IX of the Sanitary Report.

Table No. XII, showing INFIRMITIES.

1		2	3	4	5	6	7	8	9
		INSANE.		BLIND.		DEAF AND DUMB.		LEPERS.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All religions	Total ..	220	107	1,120	1,157	261	152	23	17
	Villages ..	195	97	934	1,067	239	140	23	15
Hindus	..	31	7	94	105	21	14	1	3
Sikhs	..	1	..	2	..	..	..	..	..
Musalmans	..	188	100	1,023	1,052	240	138	22	14

NOTE.—These figures are taken from Tables Nos. XIV to XVII of the Census of 1881.

Table No. XIII, showing EDUCATION.

1		2	3	4	5
		MALES.		FEMALES.	
		Under instruction.	Can read and write.	Under instruction.	Can read and write.
All religions	Total ..	3,038	12,213	41	95
	Villages ..	1,615	6,548	24	41
Hindus	..	1,456	9,234	5	21
Sikhs	..	82	306	..	1
Jains	..	..	..	..	..
Buddhists	..	..	..	..	..
Musalmans	..	1,485	2,514	28	42

1	2	3	4	5
	MALES.		FEMALES.	
	Under instruction.	Can read and write.	Under instruction.	Can read and write.
Christians ..	15	155	8	30
Tahsil D. I. Khan ..	1,305	4,000	11	41
" Kulachi ..	514	2,125	15	17
" Bhakkar ..	549	2,766	10	27
" Leiah ..	509	2,913	5	1
" Tank ..	161	709	..	9

NOTE.—These figures are taken from Table No. XIII of the Census of 1881.

Table No. XIV, showing detail of SURVEYED and ASSESSED AREA.

1	2	3	4	5	6	7	8	9	10	11	12
	CULTIVATED.				UNCULTIVATED.						
	Irrigated.										
	By Government works.	By private individuals.	Unirrigated.	Total cultivated.	Grazing lands.	Culturable.	Unculturable.	Total uncultivated.	Total area assessed.	Gross assessment.	Unappropriated culturable waste, the property of Govt.
1868-69 ..	..	428,604	113,309	541,913	364,864	1,329,796	2,305,227	3,999,887	4,541,800	372,275	376,811
1873-74 ..	..	422,526	95,337	517,863	364,864	1,353,846	2,305,227	4,023,937	4,541,800	417,367	376,811
1878-79 ..	..	370,579	435,432	806,011	806,791	3,204,918	1,131,900	5,143,609	5,949,620	462,970	806,791
Tahsil details for 1878-79—											
Tahsil Dera ..	..	40,202	180,347	220,549	85,404	536,475	228,074	849,953	1,070,502	101,402	85,404
" Kulachi ..	..	26,614	212,004	238,618	8,771	583,159	132,852	729,782	968,400	75,914	8,771
" Bhakkar ..	..	115,355	2,915	118,270	483,487	1,301,691	89,731	1,874,909	1,99,3179	102,596	483,487
" Leiah ..	..	129,879	..	129,879	219,273	623,043	581,676	1,423,992	1,553,871	108,615	219,278
" Tank ..	..	58,529	40,166	98,695	9,856	155,550	99,567	264,973	363,668	74,443	9,856

NOTE.—These figures are taken from Table No. VIII of the Administration Report, except the last column, which is taken from Table No. I of the same Report.

Table No. XV, showing TENURES held direct

1	2	3	4	5	6	7	8	9
	Whole District.				*Tahsil Dera Ismail Khan.*			
NATURE OF TENURE.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
A.—Estates not being village communities, and paying in common (Zamindari).								
Paying 1,000 rupees revenue and under. Held by individuals or families under the ordinary law.	18	18	18	31,751	7	7	7	15,993
Proprietary cultivating village communities.								
B.—*Zamindari* .. Paying the revenue and holding the land in common.	57	57	57	182,271	21	21	21	42,559
C.—*Pattidari* .. The land and revenue being divided upon ancestral or customary shares, subject to succession by the law of inheritance.	3	3	105	8,423	2	2	81	5,999
D.—*Bhayachara*.. In which possession is the measure of right in all lands.	540	540	108,376	3,351,605	242	242	72,833	963,063
E.—*Mixed or imperfect pattidari or bhayachara.* In which the lands are held partly in severalty and partly in common, the measure of right in common land being the amount of the share or the extent of land held in severalty.	168	168	13,815	1,567,614	..	..	..	..
F.—*Grantees of Government not falling under any previous class, and paying revenue direct to Government in the position of :—*								
Proprietors, including individuals rewarded for service or otherwise, but not purchasers of Government waste.	1	1	4	367	..	..	..	..
G—*Government waste, reserved or unassigned* ..	52	..	..	806,791	12	..	..	85,404
Total ..	839	787	122,375	5,948,822	284	272	72,942	1,113,018

Note.—These figures are taken from Table

from Government as they stood in 1880-81.

10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Tahsil Kulachi.				*Tahsil Bhakkar.*				*Tahsil Leiah.*				*Tahsil Tank.*			
No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.	No. of estates.	No. of villages.	No. of holders or shareholders.	Gross area in acres.
..	..	..	..	..	..	..	..	..	..	..	..	11	11	11	15,758
18	18	18	96,688	2	2	2	9,966	13	13	13	29,056	3	3	3	4,002
..	..	..	..	..	..	..	..	1	1	24	2,424	..	..	..	..
100	100	6,825	800,774	43	43	4,350	138,833	92	92	19,716	1,191,264	63	63	4,652	257,671
..	..	..	..	150	150	11,880	1,371,167	8	8	1,286	134,659	10	10	649	61,788
1	1	4	367	..	..	..	..	..	..	..	..	..	..	..	..
1	..	..	8,771	24	..	..	483,487	13	..	..	219,273	2	..	..	9,856
120	119	6,847	906,600	219	195	16,232	2,003,453	127	114	21,039	1,576,676	89	87	5,315	349,075

No. XXXIII of the Revenue Report for 1880-81.

Table No. XVI, showing TENURES not held direct from Government as they stood in 1880-81.

1	2	3	4	5	6	7	8	9	10	11	12	13
	District D. I. Khan.		*Tahsil D. I. Khan.*		*Tahsil Kulachi.*		*Tahsil Bhakkar.*		*Tahsil Leiah.*		*Tahsil Tank.*	
NATURE OF TENURE.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.	No. of holdings.	Acres of land held.
A.—TENANTS WITH RIGHT OF OCCUPANCY.												
I. Paying rent in cash. (a) Paying the amount of Government revenue only to the proprietors.	663	2,606	5	32	..	..	198	645	465	1,929	..	..
(b) Paying such amount, plus a cash Malikanah	1,500	7,328	..	..	..	..	653	3,823	847	3,505	..	..
(c) Paying lump sums (cash) for their holdings	1	3	1	3	..	..	..	..	..	..	..	..
Total paying rent in cash ..	2,169	9,937	6	35	..	..	851	4,468	1,312	5,434	..	..
II. Paying rent in kind. (a) Paying a stated share of the produce in kind. (1) Paying ½ produce and more	404	11,049	..	..	390	11,009	10	27	4	13	..	..
(2) ⅓ produce and less than ½ produce	1,317	25,463	..	..	372	13,119	82	237	382	2,886	481	9,171
(3) ¼ " ⅓ "	1,438	19,669	..	..	1	60	455	2,383	982	17,226	..	..
(4) ⅕ " ¼ "	2,677	38,175	75	775	1,943	32,929	228	1,230	431	3,241	..	..
(5) Less than ⅕ "	710	4,482	552	3,864	..	..	20	65	147	553	..	..
(b) Paying a stated share of the produce, plus a cash contribution. (1) Share of produce ¼ and more	635	5,965	..	..	..	..	633	5,959	2	6	..	..
(2) " " less than ¼	67	527	..	..	..	..	65	506	2	21	..	..
(c) Paying a fixed quantity of grain for their holdings, with or without a further cash contribution.	2	42	..	..	..	..	..	..	2	42	..	..
Total paying rent in kind ..	7,259	105,372	627	4,639	2,706	57,117	1,498	10,457	1,952	23,988	481	9,171
GRAND TOTAL of Tenants with rights of occupancy ..	9,428	115,309	633	4,674	2,706	57,117	2,344	14,925	3,264	29,422	481	9,171
B.—TENANTS HOLDING CONDITIONALLY.												
I. For life	7	56	..	..	2	45	..	..	5	11	..	..
II. For period on lease. (a) Written	155	1,020	35	280	..	..	19	152	101	588	..	..
(b) Not written	184	1,265	98	882	..	..	42	163	44	220	..	..
III. Subject to village service and payment of rent	1	1	..	..	..	..	..	..	1	1	..	..
C.—TENANTS-AT-WILL.												
I. Paying in cash	2,246	13,810	..	..	..	..	907	2,858	1,339	10,952	..	..
II. Paying in kind. (a) ½ produce and more	818	7,832	145	2,540	165	1,790	252	1,606	256	1,896	..	..
(b) less than ½ produce	5,5[illegible]2	115,318	..	..	2,350	92,184	825	2,875	1,399	8,119	978	12,140
III. Paying partly in cash and partly in kind	633	4,968	348	3,828	..	..	307	1,037	28	103	..	..
D.—PARTIES HOLDING AND CULTIVATING SERVICE GRANTS FROM PROPRIETORS FREE OF ALL REVENUE.												
Conditional on service	5	32	3	30	..	..	..	..	2	2	..	..
GRAND TOTAL OF TENURES ..	19,079	259,611	1,262	12,234	5,223	151,136	4,696	23,616	6,439	51,314	1,459	21,311

NOTE.—These figures are taken from Table No. XXXIV of the Revenue Report.

Table No. XVII, showing GOVERNMENT LANDS.

1	2	3	4	5	6	7	8	9
			Acres held under cultivating leases.		Remaining acres.			
	No. of estates.	Total acres.	Cultivated.	Uncultivated.	Under Forest Department.	Under other Departments.	Under Deputy Commissioner.	Average yearly income, 1877-78 to 1881-82.
Whole District ..	53	766,096	53	23	..	..	766,020	19,752
Tahsil Dera ..	11	43,174	..	..	..	..	43,174	..
" Kulachi ..	2	8,681	..	..	..	..	8,681	..
" Bhakkar ..	24	484,034	53	23	..	..	483,958	..
" Leiah ..	14	219,273	..	..	..	..	219,273	..
" Tank ..	2	10,934	..	..	..	..	10,934	..

NOTE.—These figures are taken from Table No. IX of the Revenue Report of 1881-82.

Table No. XIX, showing LAND ACQUIRED by GOVERNMENT.

Purpose for which acquired.	Acres acquired.	Compensation paid, in rupees.	Reduction of revenue, in rupees.
Roads	505	3,205	750
Canals	103	778	27
State Railways	..	..	..
Guaranteed Railways	..	..	..
Miscellaneous	406	14,563	566
Total ..	1,014	18,646	1,343

NOTE.—These figures are taken from Table No. XI of the Revenue Report.

Table No. XX, showing ACRES UNDER CROPS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
YEARS.	Total.	Rice.	Wheat.	Jawar.	Bajra.	Makai.	Jau.	Gram.	Moth.	Poppy.	Tobacco.	Cotton.	Indigo.	Sugarcane.	Vegetables.
1873-74..	249,434	505	140,285	7,102	25,905	87	19,155	7,755	935	37	3,330	8,388	..	261	2,630
1874-75..	189,591	1,898	128,250	5,803	34,382	95	7,995	6,250	1,080	56	2,125	10,838	..	75	1,070
1875-76..	306,541	1,465	186,816	7,176	31,204	38	20,420	10,313	1,640	15	1,430	6,280	..	85	697
1876-77..	284,309	1,366	176,055	8,147	18,396	17	19,203	11,922	1,184	23	2,029	11,175	..	88	803
1877-78..	273,245	400	173,020	5,732	17,250	72	20,655	10,166	1,575	11	1,831	6,377	..	167	862
1878-79..	418,875	600	190,802	67,278	45,689	40	23,420	7,961	736	22	1,751	37,243	..	101	2,460
1879-80..	395,131	2,071	257,985	10,026	33,020	415	24,103	7,614	2,681	27	602	877	..	417	2,849
1880-81..	531,824	1,673	283,433	18,360	110,825	542	28,858	10,276	3,734	10	675	9,939	..	242	1,939
1881-82..	554,614	2,633	279,584	20,312	108,144	126	22,291	12,959	2,727	11	773	23,985	..	169	1,981
NAME OF TAHSIL.	TAHSIL AVERAGES FOR THE FIVE YEARS, FROM 1877-78 TO 1881-82.														
Dera ..	123,780	..	58,104	5,678	27,916	15	4,758	1,787	142	2	363	8,179	..	100	1,166
Kulachi ..	45,192	74	24,154	3,527	19,010	4	1,003	441	17	..	18	2,885	..	..	49
Bhakkar ..	109,423	..	66,859	2,482	5,334	3	9,452	2,772	1,942	13	164	1,637	..	9	324
Leiah ..	92,471	..	57,679	3,749	3,678	1	6,333	3,942	53	1	574	2,616	..	103	362
Tank ..	48,050	1,401	30,158	516	7,048	216	2,219	853	137	..	8	1,947	..	7	116
TOTAL ..	427,925	1,475	236,954	15,952	62,986	239	23,765	9,795	2,291	16	1,127	17,264	..	219	2,017

NOTE.—These figures are taken from Table No. XLIV of the Administration Report.

Table No. XXI, showing RENT RATES and AVERAGE YIELD.

1			2			3
Nature of crop.			Rent per acre of land suited for the various crops, as it stood in 1881-82.			Average produce per acre as estimated in 1881-82.
			Rs.	A.	P.	lbs.
Rice		Maximum	6	14	0	570
		Minimum	3	14	0	
Indigo		Maximum	..	..	..	..
		Minimum	..	..	..	
Cotton		Maximum	3	10	0	102
		Minimum	2	6	0	
Sugar		Maximum	19	5	0	..
		Minimum	11	3	0	
Opium		Maximum	12	0	0	..
		Minimum	9	0	0	
Tobacco		Maximum	10	14	0	1,084
		Minimum	6	15	0	
Wheat	Irrigated	Maximum	7	7	0	695
		Minimum	4	11	0	
	Unirrigated	Maximum	6	1	0	
		Minimum	3	5	0	
Inferior grains	Irrigated	Maximum	4	3	0	448
		Minimum	2	15	0	
	Unirrigated	Maximum	3	2	0	
		Minimum	2	1	0	
Oil seeds	Irrigated	Maximum	5	10	0	423
		Minimum	3	9	0	
	Unirrigated	Maximum	4	9	0	
		Minimum	3	3	0	
Fibres	Irrigated	Maximum	1	8	0	500
		Minimum	1	0	0	
	Unirrigated	Maximum	1	0	0	
		Minimum	0	10	0	
Gram		..	..	..	..	..
Barley		..	..	..	..	..
Bajra		..	..	..	..	..
Jawar		..	..	..	..	..
Vegetables		..	..	..	..	..
Tea		..	..	..	..	..

NOTE.—These figures are taken from Table No. XLVI of the Administration Report.

Table No. XXII, showing NUMBER of STOCK.

1	2	3	4	5	6	7	8	9
KIND OF STOCK.	WHOLE DISTRICT FOR THE YEARS			TAHSILS FOR THE YEAR 1878-79.				
	1868-69	1873-74	1878-79	Dera.	Kulachi.	Bhakkar.	Leiah.	Tank.
Cows and bullocks	149,049	150,689	182,257	36,876	24,200	45,250	46,039	29,892
Horses	2,849	3,051	3,228	1,227	290	763	800	148
Ponies	433	465	496	194	75	40	182	5
Donkeys	8,508	8,666	11,146	2,910	1,610	1,775	4,441	410
Sheep and goats	384,423	384,898	485,308	153,047	28,100	161,914	128,717	13,530
Pigs	..	..	..	..	..	..	..	..
Camels	14,154	14,672	10,738	2,701	1,000	4,842	2,155	40
Carts	21	21	18	17	..	1	..	..
Ploughs	42,612	44,329	58,940	20,201	8,219	14,111	12,887	3,522
Boats	235	208	223	146	..	49	28	..

NOTE.—These figures are taken from Table No. XLV of the Administration Report.

Table No. XXIII, showing OCCUPATIONS of MALES.

1	2	3	4	5
Number.	Nature of occupations.	Males above 15 years of age. Towns.	Villages.	Total.
1	Total population ..	17,578	123,825	141,403
2	Occupation specified ..	16,682	110,682	127,364
3	Agricultural, whether simple or combined.	1,665	66,020	67,685
4	Civil administration ..	1,146	1,611	2,757
5	Army ..	1,472	801	2,273
6	Religion ..	389	837	1,226
7	Barbers ..	133	948	1,081
8	Other professions ..	153	262	415
9	Money-lenders, general traders, pedlars, &c.	1,702	4,631	6,333
10	Dealers in grain and flour ..	991	2,890	3,881
11	Corn-grinders, parchers, &c.	46	39	85
12	Confectioners, green-grocers, &c.	331	204	535
13	Carriers and boatmen ..	491	3,136	3,627
14	Landowners ..	603	33,734	34,337
15	Tenants ..	912	25,547	26,459
16	Joint-cultivators ..	..	..	..
17	Agricultural labourers ..	6	126	132
18	Pastoral ..	82	7,270	7,352
19	Cooks and other servants ..	827	807	1,634
20	Water-carriers ..	281	119	400
21	Sweepers and scavengers ..	143	171	314
22	Workers in reed, cane, leaves, straw, &c.	148	783	931
23	Workers in leather ..	17	3	20
24	Boot-makers ..	312	2,387	2,699
25	Workers in wool and pashm	3	28	31
26	,, ,, silk ..	38	..	38
27	,, ,, cotton ..	699	5,204	5,903
28	,, ,, wood ..	225	1,779	2,004
29	Potters ..	216	618	834
30	Workers and dealers in gold and silver.	290	456	746
31	Workers in iron ..	99	542	641
32	General labourers ..	1,052	7,062	8,114
33	Beggars, faqirs, and the like	1,561	5,786	7,347

NOTE.—These figures are taken from Table No. XII A of the Census Report of 1881.

Table No. XXIV, showing MANUFACTURES.

1	2 Silk.	3 Cotton.	4 Wool.	5 Other fabrics.	6 Paper	7 Wood.	8 Iron.	9 Brass and copper.	10 Buildings.	11 Dyeing & manufacturing of dyes.
Number of mills and large factories	..	..	..	..	..	..	..	..	..	..
Number of private looms or small works.	..	4,017	50	123	..	809	589	33	..	690
Number of workmen in large works { Male ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in large works { Female ..	..	..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	..	4,947	53	254	..	1,562	791	55	360	794
Value of plant in large works ..	..	..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	..	7,91,687	8,260	14,979	..	2,04,912	2,23,869	23,205	32,434	1,02,751

1	12 Leather.	13 Pottery, common and glazed.	14 Oil-pressing and refining.	15 Pashmina and Shawls.	16 Carpets.	17 Gold, silver, and jewellery.	18 Other manufactures.	19 Total.
Number of mills and large factories	..	..	..	..	..	..	..	..
Number of private looms or small works.	1,610	539	191	..	15	443	275	9,384
Number of workmen in large works. { Male ..	..	..	..	..	..	..	..	..
Number of workmen in large works. { Female ..	..	..	..	..	..	..	..	..
Number of workmen in small works or independent artisans.	2,298	887	316	..	15	763	322	13,417
Value of plant in large works ..	..	..	..	..	..	..	..	..
Estimated annual out-turn of all works in rupees.	3,06,182	84,671	2,07,669	..	1,800	6,65,234	33,122	27,00,716

NOTE.—These figures are taken from the Report on Internal Trade and Manufactures for 1881-82.

Table No. XXV, showing RIVER TRAFFIC.

1	2	3	4	5	6
Trade.		Principal Merchandise carried.	*Average duration of Voyage in days.*		Distance in miles.
From	To		Summer or floods.	Winter or low water.	
Attock ..	Sakkar ..	Ghi, snuff, handfans, rice, vinegar, baskets ..	20	45	550
Kalabagh ..	Do. ..	Rock salt, alum, baskets, musj, &c.,	15	30	500
Do. ..	Do. ..	Dates, indigo, cotton, &c. ..	15	30	500
Do. ..	D. G. Khan ..	Salt, alum, &c. ..	10	20	290
Do. ..	Do. ..	Dates, indigo, cotton and haberdashery ..	10	20	290
Isa Khel ..	Sakkar ..	Wheat, gram, barley and alum ..	15	30	470
Do. ..	Do. ..	Indigo, cotton goods, iron, cocoanut, dates, zinc, copper, &c. ..	15	30	470
Do. ..	D. G. Khan ..	Wheat, gram, barley, tobacco, mung and mah ..	8	15	250
Do. ..	Ditto ..	Dates, indigo, cotton, &c. ..	8	15	250
Dera Ismail Khan ..	Sakkar ..	Wheat, gram, wool, cotton, manjith, fruit, carroway seed, &c., &c. ..	10 to 15	25 to 30	340
Ditto ..	Do. ..	Dates, haberdashery ..	10 to 15	25 to 30	340
Ditto ..	D. G. Khan ..	Wheat, gram, wool, cotton, carraway seed, Cabul fruit, &c. ..	4 to 7	10 to 12	130
Ditto ..	Do. ..	Dates, indigo, cotton, pickles ..	4 to 7	10 to 12	130
Dera Fateh Khan ..	Sakkar ..	Wheat, gram, barley, bajra ..	10 to 15	25 to 30	280
Ditto ..	Do. ..	Kirana and cloth ..	10 to 15	25 to 30	280
Ditto ..	D. G. Khan ..	Wheat, gram, barley, &c. ..	2 to 4	8 to 10	70
Ditto ..	Do. ..	Dates, cotton, &c. ..	2 to 4	8 to 10	70
Leiah ..	Sakkar ..	Wheat and wool ..	10 to 15	25	285
Do. ..	Do. ..	Dates and harberdashery ..	10 to 15	25	285
Do. ..	D. G. Khan ..	Wheat and wool ..	2 to 4	7 to 8	60
Do. ..	Do. ..	Dates, rice, &c. ..	2 to 4	7 to 8	60
Sagar ..	Sakkar ..	Wheat, jowar, bajra, mustard, cotton, &c. ..	8 to 10	20 to 25	250
Do. ..	Do. ..	Dates and harberdashery ..	8 to 10	20 to 25	250
Do. ..	D. G. Khan ..	Wheat, jowar, bajra, mustard, cotton, wool ..	2	8	40

Note.—These figures are taken from pages 759, 760 of the Famine Report.

Table No. XXVI, showing RETAIL PRICES.

1	2		3		4		5		6		7		8		9		10		11		12		13		14		15		16	
	NUMBER OF SEERS AND CHITANKS PER RUPEE.																													
YEAR.	Wheat.		Barley.		Gram.		Indian corn.		Jawar.		Bajra.		Rice (fine).		Urd dal.		Potatoes.		Cotton (cleaned).		Sugar (refined).		Ghi (cow's).		Firewood.		Tobacco.		Salt (Lahori).	
	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.	S.	Ch.
1861-62 ..	21	12	37	5	33	13	..	..	30	8	22	6	4	11	20	4	..	..	3	1	2	5	1	7	139	15	4	11	9	5
1862-63 ..	17	14	24	6	20	12	..	..	26	13	33	9	5	13	14	7	..	..	3	6	2	5	1	6	139	15	4	11	9	5
1863-64 ..	27	3	57	..	38	1	..	..	36	6	33	9	5	4	22	3	..	..	2	11	2	5	1	5	127	13	4	11	9	5
1864-65 ..	36	6	64	15	39	1	..	..	51	14	32	10	5	9	23	5	..	..	1	4	2	5	1	5	127	13	4	11	9	5
1865-66 ..	25	14	36	15	38	15	..	..	33	12	27	1	5	4	17	13	..	..	1	15	2	5	1	5	116	10	4	11	9	5
1866-67 ..	22	..	38	3	34	1	..	..	30	12	22	6	4	11	20	4	..	..	3	1	2	3	1	4	116	10	4	11	9	5
1867-68 ..	18	1	31	12	24	7	..	..	20	5	24	12	5	9	20	14	..	..	2	6	2	3	1	6	116	10	4	11	9	5
1868-69 ..	19	15	28	11	24	1	..	..	26	9	10	2	6	5	13	11	..	..	1	8	2	5	1	5	104	13	4	11	9	5
1869-70 ..	15	7	20	7	13	12	..	..	21	11	16	5	5	9	10	[illegible]	..	..	2	1	2	5	1	4	104	8	4	11	9	5
1870-71 ..	13	3	22	6	10	3	..	..	20	12	14	15	5	4	9	4	..	..	1	14	2	5	1	3	93	5	4	11	9	5
1871-72 ..	21	4	34	11	24	12	23	12	30	7	31	15	7	8	10	10	6	4	2	5	2	5	1	5	100	..	6	2	10	..
1872-73 ..	18	5	35	12	28	3	31	15	49	..	40	..	7	8	16	9	8	..	2	3	2	8	1	6	80	..	6	4	10	..
1873-74 ..	23	2	36	4	33	12	30	..	40	..	38	12	7	8	13	2	8	..	2	9	2	11	1	9	112	..	6	4	10	..
1874-75 ..	30	..	50	..	47	8	45	..	45	..	41	4	7	8	11	14	16	4	2	15	2	10	1	15	112	..	6	4	10	..
1875-76 ..	32	8	46	4	41	4	35	..	45	..	41	4	6	4	14	8	20	..	3	2	3	13	1	9	112	..	6	4	10	..
1876-77 ..	35	..	47	8	52	8	47	8	43	12	40	..	6	4	15	..	12	8	2	13	2	13	1	8	100	..	6	..	10	..
1877-78 ..	18	12	27	8	20	..	25	..	22	8	20	..	6	9	11	14	13	12	2	10	2	13	1	8	112	8	6	14	10	..
1878-79 ..	12	8	18	12	13	2	..	..	18	22	13	12	5	..	7	13	6	4	2	..	2	..	1	9	75	..	7	8	10	..
1879-80 ..	10	..	13	7	10	..	..	..	13	12	12	8	4	11	8	12	4	6	2	8	2	5	1	4	100	..	7	8	11	14
1880-81 ..	10	5	15	10	14	1	16	4	18	12	15	..	4	10	13	12	6	4	2	..	2	3	1	4	112	8	5	5	12	8
1881-82 ..	18	2	33	12	28	12	20	..	32	8	25	..	5	..	15	..	8	12	2	8	2	4	1	5	100	..	6	4	11	4

NOTE.—The figures for the first ten years are taken from a statement published by Government (Punjab Government No. 209 S. of 19th August 1872), and represent the average prices for the 12 months of each year. The figures for the last ten years are taken from Table No. XLVII of the Administration Report, and represent prices as they stood on the 1st January of each year.

Table No. XXVII, showing PRICE of LABOUR.

1	2	3	4	5	6	7	8	9	10	11	12	13
	Wages of Labour per day.				Carts per day.		Camels per day		Donkeys per score per day.		Boats per day	
	Skilled.		Unskilled.									
Year.	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.		Rs. A. P.	Rs. A. P.	Rs. A. P.		Tonnage Mds.	Rs. A. P.
1868-69 ..	0 8 0	0 4 0	0 3 0	0 2 0	2 8 0		0 8 0	0 6 0	3 12 0		500 @ 600 " 800 "	1 8 0 2 0 0 2 8 0
1873-74 ..	0 8 0	0 6 0	0 6 0	0 4 0	2 0 0		0 8 0	0 6 0	5 0 0		500 600 800	2 0 0 3 0 0 4 0 0
							Rs. A. P.					
1878-79 ..	0 10 0	0 8 0	0 4 0	0 3 0	0 8 0		0 7 0		3 12 0		4 0 0	2 0 0
1879-80 ..	0 10 0	0 8 0	0 4 0	0 3 0	0 8 0		0 7 0		3 12 0		4 0 0	2 0 0
1880-81 ..	0 10 0	0 8 0	0 4 0	0 3 0	0 8 0		0 7 0		3 12 0		4 0 0	2 0 0
1881-82 ..	0 10 0	0 8 0	0 4 0	0 3 0	0 8 0		0 7 0		3 12 0		4 0 0	2 0 0

Note.—These figures are taken from Table No. XLVIII of the Administration Report.

Table No. XXVIII, showing REVENUE COLLECTED.

1	2	3	4	5	6	7	8	9
Year.	Fixed Land Revenue.	Fluctuating and Miscellaneous Land Revenue.	Tribute.	Local rates.	Excise.		Stamps.	Total Collections.
					Spirits.	Drugs.		
1868-69	2,95,417	91,143	..	..	12,059	7,032	53,011	4,58,662
1869-70	3,03,490	99,691	..	..	10,474	6,485	55,954	4,76,094
1870-71	3,04,934	107,710	..	..	9,890	8,125	54,298	4,84,952
1871-72	3,05,612	99,023	..	25,036	11,567	9,120	54,277	5,04,635
1872-73	3,06,608	89,386	..	24,079	10,130	8,021	62,768	5,00,992
1873-74	3,09,486	82,380	..	25,729	9,942	8,204	64,689	5,00,430
1874-75	3,02,664	84,794	..	25,488	11,208	8,833	66,665	4,99,652
1875-76	2,93,011	92,795	..	26,033	11,717	8,874	66,595	4,99,025
1876-77	3,21,380	1,01,245	..	25,200	12,409	7,154	63,717	5,31,105
1877-78	3,02,519	1,27,354	..	26,984	14,107	8,174	69,911	5,49,049
1878-79	3,02,342	1,49,904	..	42,863	10,721	6,462	65,269	5,77,561
1879-80	1,36,088	3,10,170	..	39,598	14,978	9,637	86,565	5,97,086
1880-81	1,75,422	2,68,204	..	39,359	14,384	10,238	85,254	5,92,861
1881-82	1,77,135	2,89,890	..	42,940	14,268	9,480	79,563	6,13,276

Note.—These figures are taken from Table No. XLIV of the Revenue Report. The following revenue is excluded:—Canal, Forest, Customs and Salt, Assessed Taxes, Fees, Cesses.

Table No. XXIX, showing REVENUE DERIVED from LAND.

1	2	3	4	5	6	7	8	9	10	11	12	13
			Fluctuating Revenue.					Miscellaneous Revenue.				
								Grazing dues.				
Year.	Fixed land revenue (demand).	Fluctuating and miscellaneous land revenue (collections).	Revenue of alluvial lands.	Revenue of waste lands brought under assessment.	Water advantage revenue.	Fluctuating assessment of river lands.	Total fluctuating land revenue.	By enumeration of cattle.	By grazing leases.	Sale of wood from rakhs and forests	Sajji.	Total miscellaneous land revenue
District Figures.												
Total of 5 years—1868-69 to 1872-73 ..	15,38,078	4,86,953	23,600	..	..	..	3,70,055	49,018	27,638	15,847	..	1,16,898
Total of 5 years—1873-74 to 1877-78 ..	15,82,059	4,88,446	6,360	..	..	..	2,58,799	1,58,095	26,937	24,855	..	2,29,647
1878-79 ..	3,34,293	1,49,904	..	..	..	..	99,484	38,586	8,598	1,970	..	50,420
1879-80 ..	1,51,571	3,06,757	..	..	..	2,05,806	2,57,594	34,799	9,494	2,690	..	49,163
1880-81 ..	1,76,541	2,64,878	..	..	..	1,64,611	2,06,587	33,925	10,233	6,517	..	58,291
1881-82 ..	1,76,633	2,88,243	..	..	..	1,91,653	2,30,986	30,864	10,932	4,219	..	57,307
Tahsil Totals for 5 years—1877-78 to 1881-82.												
Tahsil Dera ..	1,61,898	2,89,188		..	..	86,071	1,07,225	1,43,500	1,077	18,442	..	1,81,958
" Kulachi ..	1,50,548	2,33,343	657	..	..	31,627	2,28,228	123	210	..	..	5,115
" Bhakkar ..	2,59,015	2,94,204	..	..	..	2,17,177	2,37,529	22,827	32,694	..	..	56,675
" Leiah ..	2,83,712	2,63,749	577	..	..	2,25,259	2,41,762	10,527	10,515	126	..	21,987
" Tank ..	2,88,534	56,535	..	..	..	1,936	55,570	..	..	..	..	965

Note.—These figures are taken from Tables Nos. I and III of the Revenue Report.

Table No. XXX, showing ASSIGNED LAND REVENUE.

1	2	3	4	5	6	7	8	9	10	11
	TOTAL AREA AND REVENUE ASSIGNED.								PERIOD OF ASSIGNMENT.	
TAHSIL.	*Whole Villages.*		*Fractional parts of Villages.*		*Plots.*		*Total.*		*In perpetuity.*	
	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.	Area.	Revenue.
Dera ..	3,80,088	55,686	4,385	666	3,003	1,751	3,87,476	58,103	3,74,354	53,088
Kulachi ..	2,72,162	25,995	4,175	1,685	689	180	2,77,026	27,860	1,97,104	21,378
Bhakkar ..	36,198	9,228	6,317	1,429	1,717	1,245	44,232	11,902	31,504	9,205
Leiah ..	..	..	540	49	1,025	933	1,565	982	..	..
Tank ..	19,301	7,574	..	..	756	223	20,057	7,797	19,302	7,575
Total District ..	7,07,749	98,483	15,417	3,829	7,190	4,332	7,30,356	1,06,644	6,22,264	91,246

	12	13	14	15	16	17	18	19	20	21	22	23	24	25
	PERIOD OF ASSIGNMENT.—*Concluded.*								NO. OF ASSIGNEES.					
TAHSIL.	*For one life.*		*For more lives than one.*		*During maintenance of Establishment.*		*Pending orders of Government.*							
	Area.	Revenue.	Area.	Revenue	Area.	Revenue.	Area.	Revenue.	In perpetuity.	For one life.	For more lives than one.	During maintenance.	Pending orders.	TOTAL.
Dera ..	5,882	3,192	3,980	772	3,260	1,051	..	..	22	62	16	28	..	128
Kulachi ..	79,819	6,463	..	..	103	19	..	..	10	22	..	4	..	36
Bhakkar ..	12,554	2,238	51	83	123	376	..	..	20	22	18	10	..	70
Leiah ..	771	411	53	46	741	525	..	..	..	17	1	27	..	45
Tank ..	716	178	..	..	39	44	..	..	2	24	..	4	..	30
Total District ..	99,742	12,482	4,084	901	4,266	2,015	..	..	54	147	35	73	..	309

NOTE.—These figures are taken from Table No. XII of the Revenue Report for 1881-82.

Table No. XXXI, showing BALANCES, REMISSIONS and TAKAVI.

YEAR.	*Balances of land revenue in rupees.* Fixed revenue.	*Balances of land revenue in rupees.* Fluctuating and miscellaneous revenue.	Reductions of fixed demand on account of bad seasons, deterioration, &c., in rupees.	Takavi advances in rupees.
1868-69	9,687	..	..	500
1869-70	2,120	..	450	1,936
1870-71	2,569	..	50	300
1871-72	3,768	..	650	3,070
1872-73	3,873	..	..	2,925
1873-74	7,018	..	143	1,027
1874-75	11,811	..	833	9,260
1875-76	8,520	..	121	3,170
1876-77	9,755	291	613	10,127
1877-78	22,309	2,120	438	2,632
1878-79	36,281	5,687	..	1,551
1879-80	937	5,871	1,95,009	5,184
1880-81	1,119	10,094	..	2,203
1881-82	..	6,229	..	850

NOTE.—These figures are taken from Tables Nos. I, II, III, and XVI of the Revenue Report.

Table No. XXXII, showing SALES and MORTGAGES of LAND.

1	2	3	4	5	6	7	8	9	10
YEAR.	SALES OF LAND.						MORTGAGES OF LAND.		
	Agriculturists.			*Non-Agriculturists.*			*Agriculturists.*		
	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Purchase money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	1,162	27,778	1,47,613	..	..	..	1,118	34,701	1,66,255
Total of 4 years—1874-75 to 1877-78 ..	465	17,408	48,499	140	12,984	22,600	473	10,685	47,548
1878-79 ..	16	141	2,349	6	100	466	20	6,355	2,832
1879-80 ..	2,408	33,107	2,11,341	448	18,469	59,054	1,427	31,228	1,44,031
1880-81 ..	703	16,829	63,746	106	3,781	15,438	724	23,791	82,055
1881-82 ..	1,165	40,250	90,690	150	5,491	13,150	609	96,858	1,14,757
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Dera Ismail Khan ..	566	26,715	1,09,811	215	6,763	42,898	431	41,588	1,01,144
" Kulachi ..	1,448	22,425	87,054	5	339	750	819	14,418	51,888
" Bhakkar ..	1,046	14,531	75,709	386	14,364	35,306	376	14,072	58,917
" Leiah ..	495	11,696	53,845	91	1,565	9,066	511	32,728	94,512
" Tank ..	780	15,226	50,171	33	1,503	4,161	652	32,795	46,371

	11	12	13	14	15	16	17	18	19
YEAR.	MORTGAGES OF LAND.—*Concluded.*			REDEMPTIONS OF MORTGAGED LAND.					
	Non-Agriculturists.			*Agriculturists.*			*Non-Agriculturists.*		
	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.	No. of cases.	Area of land in acres.	Mortgage money.
DISTRICT FIGURES.									
Total of 6 years—1868-69 to 1873-74 ..	..	..	..	..	..	..	..	..	..
Total of 4 years—1874-75 to 1877-78 ..	127	3,743	14,931	71	2,279	4,716	8	193	377
1878-79 ..	2	59	444	12	75	867	..	..	..
1879-80 ..	726	13,462	56,859	627	21,846	42,280	..	..	..
1880-81 ..	61	3,213	8,995	222	10,320	14,069	..	..	..
1881-82 ..	53	6,702	6,971	151	13,640	16,328	18	1,139	1,313
TAHSIL TOTALS FOR 5 YEARS—1877-78 TO 1881-82.									
Tahsil Dera Ismail Khan ..	788	16,919	59,914	143	6,036	14,230	18	1,139	1,313
" Kulachi ..	4	117	798	351	6,410	6,535	7	188	293
" Bhakkar ..	54	7,417	13,355	267	22,326	26,193	..	..	..
" Leiah ..	4	161	822	135	8,571	6,932	..	..	..
" Tank ..	1	2	50	125	2,728	19,877	..	..	..

NOTE.—These figures are taken from Tables Nos. XXXV and XXXVB of the Revenue Report. No details for transfers by agriculturists and others, and no figures for redemption are available before 1874-75. The figures for earlier years include *all* sales and mortgages.

Table No. XXXIII, showing SALE of STAMPS and REGISTRATION of DEEDS.

1	2	3	4	5	6	7	8	9	10	11	12	13
YEAR.	INCOME FROM SALE OF STAMPS.				OPERATIONS OF THE REGISTRATION DEPARTMENT.							
	Receipts in rupees.		*Net income in rupees.*		*No. of deeds registered.*				*Value of property affected, in rupees.*			
	Judicial.	Non-judicial.	Judicial.	Non-judicial.	Touching immovable property.	Touching movable property.	Money obligations.	Total of all kinds.	Immovable property.	Movable property.	Money obligations.	Total value of all kinds.
1877-78 ..	43,310	24,989	42,698	24,093	576	120	40	736	2,02,141	5,213	36,600	2,43,954
1878-79 ..	40,680	24,589	35,420	23,622	544	122	31	697	2,12,944	1,781	18,777	2,33,452
1879-80 ..	54,295	32,270	48,194	30,771	651	5	24	850	2,62,635	5,236	13,056	2,82,287
1880-81 ..	47,915	37,339	41,597	35,760	829	9	29	1,050	3,13,626	3,498	20,435	3,38,512
1881-82 ..	45,357	34,206	38,751	32,784	743	3	40	963	3,62,480	785	38,870	4,04,395

NOTE.—These figures are taken from Appendix A of the Stamp and Tables Nos. II and III of the Registration Report.

Table No. XXXIIIA, showing REGISTRATIONS.

1	2	3	4	5	6	7
	Number of Deeds registered.					
	1880-81.			1881-82.		
	Compulsory.	Optional.	Total.	Compulsory.	Optional.	Total.
Registrar Dera Ismail Khan	7	..	7	..	..	..
Sub-Registrar Dera Ismail Khan	328	139	467	336	120	456
" Bhakkar	178	21	199	132	16	148
" Leiah	171	47	218	131	45	176
" Kulachi	67	27	94	82	51	133
" Tank	33	32	65	28	22	50
Total of district ..	784	266	1,050	709	254	963

NOTE.—These figures are taken from Table No. I of the Registration Report.

Table No. XXXIV, showing LICENSE TAX COLLECTIONS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	NUMBER OF LICENSES GRANTED IN EACH CLASS AND GRADE.											Total number of licenses.	Total amount of fees.	Number of villages in which licenses granted.
	Class I.				*Class II.*				*Class III.*					
	1 Rs. 500	2 Rs. 200	3 Rs. 150	4 Rs. 100	1 Rs. 75	2 Rs. 50	3 Rs. 25	4 Rs. 10	1 Rs. 5	2 Rs. 2	3 Re. 1			
1878-79 ..	..	..	..	5	6	12	90	176	394	1,065	3,281	4,969	12,821	..
1879-80 ..	..	..	..	5	4	15	93	205	470	1,141	3,269	5,202	13,826	..
1880-81 ..	..	2	2	6	3	27	127	444	..	..	..	611	10,490	128
1881-82 ..	..	..	..	5	6	21	129	459	..	..	..	620	9,815	123
Tahsil details for 1881-82—														
Tahsil Dera ..	..	..	..	2	2	7	49	169	..	..	..	229	3,615	41
" Kulachi ..	..	..	..	3	2	8	36	112	..	..	..	161	2,870	25
" Bhakkar ..	..	..	..	..	1	1	24	70	..	..	..	96	1,425	29
" Leiah ..	..	..	..	..	1	5	20	103	..	..	..	129	1,855	26
" Tank ..	..	..	..	..	..	..	..	5	..	..	..	5	50	2

Table No. XXXV, showing EXCISE STATISTICS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
YEAR.	FERMENTED LIQUORS.					INTOXICATING DRUGS.						EXCISE REVENUE FROM		
	Number of central distilleries.	*No. of retail shops.*		*Consumption in gallons.*		*No. of retail licenses.*		*Consumption in maunds.*				Fermented liquors.	Drugs.	Total.
		Country spirits.	European liquors.	Rum.	Country spirits.	Opium.	Other drugs.	Opium.	Charas.	Bhang.	Other drugs.			
1877-78 ..	2	12	16	105	2,234	6	6	5	5½	252	..	14,027	8,174	22,201
1878-79 ..	2	12	12	59	2,103	6	6	7½	35¼	222	..	10,581	6,459	17,040
1879-80 ..	2	12	11	66	3,632	6	34	6	4	144	..	14,877	9,607	24,484
1880-81 ..	2	12	11	2	3,367	34	34	6	1¾	109¼	..	14,263	10,237	24,500
1881-82 ..	2	12	13	14	3,109	35	35	6¼	3¼	125¾	..	14,268	9,480	23,748
TOTAL ..	10	60	63	246	14,445	87	115	30¾	49¾	853	..	68,016	43,957	111,978
Average ..	2	12	13	49	2,889	17	23	6	10	171	..	13,603	8,791	22,395

NOTE.—These figures are taken from Tables Nos. I, II, VIII, IX, X, of the Excise Report.

Table No. XXXVI, showing DISTRICT FUNDS.

1	2	3	4	5	6	7	8	9	10	11
	Annual income in rupees.			*Annual expenditure in rupees.*						
YEAR.	Provincial rates.	Miscellaneous.	Total income.	Establishment.	District post, and arboriculture.	Education.	Medical.	Miscellaneous.	Public Works.	Total expenditure.
1874-75 ..	..	..	27,016	2,103	469	4,368	1,288	240	18,253	26,721
1875-76 ..	..	..	39,149	839	..	5,172	1,080	240	28,675	36,006
1876-77 ..	..	..	29,162	1,002	..	5,052	855	240	20,854	28,003
1877-78 ..	..	..	27,445	1,299	226	4,608	558	684	18,071	25,446
1878-79 ..	..	..	24,027	1,059	..	5,300	558	243	15,416	22,576
1879-80 ..	46,117	77	46,194	1,015	..	4,603	378	417	7,175	13,588
1880-81 ..	44,581	124	44,704	1,035	..	4,661	378	836	12,370	19,280
1881-82 ..	49,169	117	49,286	1,036	..	5,628	474	206	15,669	23,013

NOTE.—These figures are taken from Appendices A and B to the Annual Review of District Fund operations.

Table No. XXXVII, showing GOVERNMENT and AIDED SCHOOLS.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
	HIGH SCHOOLS.						MIDDLE SCHOOLS.						PRIMARY SCHOOLS.							
	ENGLISH.				VERNACULAR.		ENGLISH.				VERNACULAR		ENGLISH.				VERNACULAR.			
YEAR.	*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Government.*		*Aided.*		*Government.*		*Aided.*	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
FIGURES FOR BOYS.																				
1877-78 ..	..	..	..	..	..	..	..	..	1	416	4	784	..	..	..	..	21	1,084	..	..
1878-79 ..	..	..	..	..	..	..	..	..	1	302	4	712	..	..	..	..	20	920	..	..
1879-80 ..	..	..	..	..	..	..	1	35	1	20	2	53	1	212	1	248	22	1,403	..	..
1880-81 ..	..	..	..	..	..	..	1	22	1	26	2	48	1	199	4	276	22	1,387	..	..
1881-82 ..	..	..	..	..	..	..	1	25	1	23	2	47	1	223	5	367	22	1,559	..	..
FIGURES FOR GIRLS.																				
1877-78 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1878-79 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1879-80 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1880-81 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1881-82 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

N. B.—Since 1879-80, in the case of both Government and Aided Schools, those scholars only who have completed the Middle School course are shown in the returns as attending High Schools, and those only who have completed the Primary School course are shown as attending Middle Schools. Previous to that year, boys attending the Upper Primary Department were included in the returns of Middle Schools in the case of Institutions under the immediate control of the Education Department, whilst in Institutions under District Officers, boys attending both the Upper and Lower Primary Departments were included in Middle Schools. In the case of Aided Institutions, a High School included the Middle and Primary Departments attached to it; and a Middle School, the Primary Department. Before 1879-80, Branches of Government Schools, if supported on the grant-in-aid system, were classed as Aided Schools; in the returns for 1879-80 and subsequent years they have been shown as Government Schools. Branches of English Schools, whether Government or Aided, that were formerly included amongst Vernacular Schools, are now returned as English Schools. Hence the returns before 1879-80 do not afford the means of making a satisfactory comparison with the statistics of subsequent years.

Indigenous Schools and Jail Schools are not included in these returns.

Table No. XXXVIII, showing the working of DISPENSARIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Name of Dispensary.	Class of Dispensary.	Number of Patients treated.														
		Men.					Women.					Children.				
		1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
D. I. Khan..	1st	11,944	16,867	12,120	9,050	10,579	4,972	5,791	4,244	4,347	4,320	5,852	6,793	4,440	4,623	4,404
Leiah ..	1st	6,832	7,822	5,889	5,034	5,640	1,885	2,172	1,732	1,665	1,699	1,732	2,122	1,692	1,450	1,489
Kulachi ..	2nd	3,354	2,709	3,069	2,757	2,926	1,195	1,026	1,287	1,028	1,083	568	456	477	1,238	1,403
Bhakkar ..	2nd	3,950	3,988	2,748	2,257	3,597	1,164	1,121	1,751	1,350	1,374	1,219	788	831	840	890
Shekh-Budin	2nd	1,194	1,869	733	811	..	297	165	66	74	..	165	100	68	68	..
Paharpur ..	2nd	2,353	3,296	2,867	3,277	3,634	853	900	882	1,037	1,258	878	1,345	930	1,136	1,576
Tank ..	2nd	3,665	6,787	1,621	..	..	1,745	3,534	565	..	..	2,177	5,250	286	..	..
Total ..	..	33,292	43,338	29,047	24,086	26,376	12,111	14,709	10,587	9,501	9,734	12,591	16,863	8,724	9,355	9,762

		18	19	20	21	22	23	24	25	26	27	28	29	30	31	32
Name of Dispensary.	Class of Dispensary.	Total Patients.					In-door Patients.					Expenditure in Rupees.				
		1877.	1878.	1879.	1880.	1831.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
D. I. Khan..	1st	22,768	29,451	20,804	18,920	19,303	620	819	539	530	485	4,095	5,192	4,927	4,532	4,316
Leiah ..	1st	10,449	12,116	9,373	8,149	8,828	524	586	387	194	195	2,941	3,293	2,285	2,484	2,073
Kulachi ..	2nd	5,117	4,191	4,833	5,023	5,412	128	86	115	221	154	1,299	1,399	1,598	2,036	2,216
Bhakkar ..	2nd	6,833	5,897	5,330	4,447	5,861	166	163	108	77	106	1,697	2,661	1,707	1,509	1,400
Shekh-Budin	2nd	1,656	2,134	867	953	..	74	92	42	42	..	3,052	3,359	3,556	2,414	..
Paharpur ..	2nd	4,084	5,541	4,679	5,450	6,468	157	179	155	162	224	1,018	1,207	1,307	1,162	1,081
Tank ..	2nd	7,587	15,580	2,472	..	..	156	226	63	..	..	1,638	2,108	1,497	..	..
Total ..	..	57,994	74,910	48,358	42,942	45,872	1,825	2,151	1,409	1,226	1,164	15,740	19,220	16,878	15,137	11,086

Note.—These figures are taken from Tables Nos. II, IV, and V of the Dispensary Report.

Table No. XXXIX, showing CIVIL and REVENUE LITIGATION.

1	2	3	4	5	6	7	8	9
YEAR.	Number of Civil Suits concerning				Value in rupees of Suits concerning *			Number of Revenue cases.
	Money or movable property.	Rent and tenancy rights.	Land and revenue, and other matters.	Total.	Land.	Other matters.	Total.	
1878 ..	4,837	44	1,109	5,990	5,266	2,75,131	2,80,397	3,227
1879 ..	4,751	228	1,271	6,250	22,599	2,45,035	2,67,634	5,040
1880 ..	4,686	72	899	5,657	56,293	2,72,952	3,29,245	16,611
1881 ..	4,859	132	743	5,734	31,882	2,55,170	2,87,052	8,914
1882 ..	4,784	184	834	5,802	2,40,771	2,64,388	5,05,159	10,121

Note.—These figures are taken from Tables Nos. VI and VII of the Civil Reports for 1878 to 1880, and Nos. II and III of the Reports on Civil Justice for 1881 and 1882.

* Suits heard in Settlement courts are excluded from these columns, no details of the value of the property being available.

Table No. XL, showing CRIMINAL TRIALS.

	1	2	3	4	5	6
	DETAILS.	1878.	1879.	1880.	1881.	1882.
Persons tried.	Brought to trial	2,101	2,942	2,163	2,344	2,072
	Discharged	651	718	602	630	537
	Acquitted	150	195	103	161	155
	Convicted	1,280	1,994	1,432	1,583	1,456
	Committed or referred	20	16	8	29	27
Cases disposed of.	Summons cases (regular)	..	..	..	493	388
	" (summary)	..	..	..	123	53
	Warrant cases (regular)	..	..	..	539	581
	" (summary)	..	..	..	20	62
	Total cases disposed of	1,071	1,376	1,175	1,175	1,090
Number of persons sentenced to	Death	2	3	2	..	2
	Transportation for life	5	4	2	2	1
	" for a term	..	..	..	..	..
	Penal servitude	..	..	..	..	..
	Fine under Rs. 10	631	804	469	527	434
	" 10 to 50 rupees	220	275	303	373	316
	" 50 to 100 "	19	38	29	48	80
	" 100 to 500 "	6	18	8	12	29
	" 500 to 1,000 "	1	5	..	..	..
	Over 1,000 rupees	..	..	..	..	..
	Imprisonment under 6 months	147	231	155	163	208
	" 6 months to 2 years	144	215	281	222	149
	" over 2 years	20	57	22	11	27
	Whipping	63	89	103	84	58
	Find sureties of the peace	87	333	291	111	79
	Recognisance to keep the peace	84	15	1	230	108
	Give sureties for good behaviour	76	209	114	50	120

NOTE.—These figures are taken from Statements Nos. III and IV of the Criminal Reports for 1878 to 1880, and Nos. IV and V of the Criminal Reports for 1881 and 1882.

Table No. XLI, showing POLICE INQUIRIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nature of offence.	*Number of cases inquired into.*					*Number of persons arrested or summoned.*					*Number of persons convicted.*				
	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881	1877	1878	1879	1880	1881
Rioting or unlawful assembly	9	11	12	3	10	64	101	150	22	126	51	94	129	12	99
Murder and attempts to murder	5	13	18	17	10	6	38	51	29	32	6	6	5	6	17
Total serious offences against the person	73	52	66	52	59	176	81	114	67	119	123	33	80	29	70
Abduction of married women	15	15	20	19	17	20	22	20	38	31	10	11	12	21	20
Total serious offences against property	216	177	311	266	175	166	147	393	249	217	81	76	178	166	161
Total minor offences against the person	65	60	67	38	66	98	101	121	47	120	68	45	85	19	90
Cattle theft	73	81	138	107	87	87	78	121	119	99	55	54	84	87	64
Total minor offences against property	408	427	423	386	314	401	365	464	458	395	252	236	313	320	271
Total cognizable offences	782	745	893	749	633	922	803	1,255	852	989	592	490	743	550	703
Rioting, unlawful assembly, affray	2	3	..	4	2	16	28	..	21	4	10	18	..	17	4
Offences relating to marriage	9	7	14	7	6	23	11	26	11	14	13	7	15	3	11
Total non-cognizable offences	135	87	95	81	96	280	194	209	137	198	204	123	157	88	153
GRAND TOTAL of offences	917	832	988	830	729	1,202	997	1,464	989	1,187	796	613	900	638	856

NOTE.—These figures are taken from Statement A of the Police Report.

Table No. XLII, showing CONVICTS in GAOL.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
YEAR.	*No. in gaol at beginning of the year.*		*No. imprisoned during the year.*		*Religion of convicts.*			*Previous occupation of male convicts.*					
	Males.	Females.	Males.	Females.	Musalman.	Hindu.	Buddhist and Jain.	Official.	Professional.	Service.	Agricultural.	Commercial.	Industrial.
1877-78	360	23	485	21	762	82	..	53	..	6	381	..	..
1878-79	420	15	355	35	750	50	..	46	..	3	347	..	..
1879-80	405	13	603	38	435*	20	..	12	..	4	202	..	4
1880-81	424	31	559	33	397	39	..	21	29	6	301	12	..
1881-82	459	12	511	38	340	27	..	16	9	4	176	8	..

	15	16	17	18	19	20	21	22	23	24	25	26
YEAR.	*Length of sentence of convicts.*							*Previously convicted.*			*Pecuniary results.*	
	Under 6 months.	6 months to 1 year.	1 year to 2 years.	2 years to 5 years.	5 years to 10 years.	Over 10 years and transportation.	Death.	Once.	Twice.	More than twice.	Cost of maintenance.	Profits of convict labour.
1877-78	149	132	294	243	25	46	..	81	19	26	25,470	2,751
1878-79	110	137	274	223	61	23	2	91	12	28	28,004	6,861
1879-80	56	191	110	51	32	15	..	40	3	14	34,726	6,049
1880-81	74	130	180	53	25	9	..	41	10	11	35,681	4,777
1881-82	52	125	144	40	16	6	..	55	7	13	32,352	6,351

NOTE.—These figures are taken from Tables Nos. XXVIII, XXIX, XXX, XXXI, and XXXVII of the Administration Report.

N. B.—Figures for columns 10, 13, and 14 for years 1877-78 and 1878-79 are not available in Administration Report.

Table No. XLIII, showing the POPULATION of TOWNS.

1	2	3	4	5	6	7	8	9	10
Tahsil.	Town.	Total population.	Hindus.	Sikhs.	Jains.	Musalmans.	Other religions.	No. of occupied houses.	Persons per 100 occupied houses.
D. I. Khan ..	D. I. Khan ..	22,164	8,862	680	2	12,440	180	4,131	537
	Paharpur ..	2,496	852	..	..	1,644	..	116	2,152
Kulachi ..	Kulachi ..	7,834	2,461	63	..	5,310	..	1,336	586
Bhakkar ..	Bhakkar ..	4,402	2,492	9	..	1,895	6	1,048	420
Leiah ..	Leiah ..	5,899	2,986	..	..	2,913	..	1,490	396
	Karor ..	2,723	1,459	1	..	1,263	..	565	482
Tank ..	Tank ..	2,364	383	82	..	1,898	1	466	507

NOTE.—These figures are taken from Table No. XX of the Census Report of 1881.

Table No. XLIV, showing BIRTHS and DEATHS for TOWNS.

1	2	3	4	5	6	7	8	9	10	11	12	13
TOWN.	Sex.	Total population by the Census of	Total births registered during the year					Total deaths registered during the year				
		1875.	1877.	1878.	1879.	1880.	1881.	1877.	1878.	1879.	1880.	1881.
D. I. Khan ..	Males ..	10,705	296	297	163	316	352	239	548	295	288	256
	Females	9,249	258	264	157	241	262	253	585	277	282	219

NOTE.—These figures are taken from Table No. LVII of the Administration Report.

Table No. XLV, showing MUNICIPAL INCOME.

1	2	3	4	5	6	7	8	9	10
NAME OF MUNICIPALITY.	Dera Ismail Khan.	Kulachi.	Bhakkar.	Leiah.	Karor.	Kot Sultan.	Mankera.	Tank.	Paharpur.
Class of Municipality ..	II.	III.	III.	III.	III.	III.	III.	III.	III.
1870-71 ..	19,090	3,287	2,031	..	..	..	..	..	..
1871-72	19,997	3,619	2,114	..	..	..	..	..	..
1872-73	18,606	4,178	2,271	..	..	..	..	..	..
1873-74	23,512	4,779	2,377	2,208	..	..	..	..	..
1874-75	27,160	5,251	2,182	2,625	1,241	226	390	2,300	..
1875-76	30,177	5,941	2,165	2,550	1,260	185	355	2,410	..
1876-77	31,456	5,127	2,251	3,484	1,220	250	399	2,547	762
1877-78	35,657	7,069	3,005	4,561	1,450	325	530	2,402	1,510
1878-79	35,400	5,438	2,988	5,595	1,475	47	..	2,330	1,516
1879-80	39,707	6,938	3,256	6,188	2,122	..	..	..	1,963
1880-81	38,729	5,361	2,397	5,838	2,209	..	..	..	1,827
1881-82	40,007	5,576	3,957	6,377	2,105	..	..	..	2,275

Table No. XLVI, showing DISTANCES.

a. Tahsils.
b. Police Stations.
c. Do. Out-Post.
d. Border Post.

	Dera Ismail Khan	Bhakkar	Bahal	Chaudwan	Choubara	Choonda	Dubra	Darya Khan	Draband	Gumal	Hydarabad	Jandanwala	Kot Sultan	Karor	Kulachi	Kalur Kot	Leiah	Mankera	Miran	Mulazai	Paharpur	Paniala	Shekh-Budin	Tank	Takwara	Vahoa	Yarick	Zarkani	Mehbal
Dera Ismail Khan, *a*																													
Bhakkar, *a*	18																												
Bahal	33	15																											
Chaudwan, *b*	38	42	41																										
Choubara, *c*	75	85	47	83																									
Choonda	33	51	62	85	104																								
Dubra, *d*	45	63	70	30	116	29																							
Darya Khan, *c*	12	12	27	47	67	39	56																						
Draband,	35	44	45	10	91	44	30	46																					
Gumal, *b*	48	63	70	38	116	35	6	60	29																				
Hydarabad, *c*	64	46	41	81	33	85	102	47	85	104																			
Jandanwala, *c*	44	45	58	81	82	52	79	35	78	85	51																		
Kot Sultan, *c*	77	60	45	67	35	104	104	72	75	104	61	99																	
Karor, *b*	46	29	14	43	40	73	76	41	51	77	45	70	32																
Kulachi, *a*	29	41	49	24	94	28	20	40	16	22	83	68	85	57															
Kalur Kot	31	39	54	66	89	31	59	27	62	64	62	21	99	67	49														
Leiah, *a*	65	46	32	56	34	90	92	58	64	92	52	86	13	18	73	85													
Mankera, *c*	48	29	26	66	34	73	88	34	69	91	16	49	52	31	69	55	42												
Miran, *b*	33	26	17	25	58	60	59	36	32	60	58	71	45	18	40	62	33	43											
Mulazai, *b*	48	65	76	57	121	19	22	57	48	27	102	71	117	87	34	50	104	91	72										
Paharpur, *c*	20	34	48	51	89	17	42	23	45	48	68	37	92	61	32	17	79	57	51	37									
Paniala, *b*	32	50	65	55	100	9	37	34	48	43	78	44	102	70	33	23	89	68	60	28	11								
Shekh-Budin	43	61	63	56	105	7	35	39	[illegible]	42	83	48	106	75	34	27	93	72	68	24	16	6							
Tank, *a*	42	60	67	44	113	21	9	52	34	15	98	72	106	76	21	51	93	85	60	14	35	29	27						
Takwara	27	44	55	41	100	10	22	[illegible]	33	28	84	57	97	66	18	37	84	71	52	21	20	16	16	15					
Vahoa	54	47	35	33	61	79	72	58	43	71	71	92	36	27	55	84	28	58	22	88	72	80	83	76	70				
Yarick	22	40	50	44	93	11	32	29	37	37	75	48	93	61	23	28	80	63	49	29	11	11	14	25	10	69			
Zarkani, *d*	38	53	53	17	98	17	22	50	8	21	91	81	83	59	14	63	72	76	41	42	46	46	47	28	31	51	37		
Mehbal, *b*	22	30	45	59	81	31	56	18	55	61	57	24	80	58	44	9	76	48	53	50	14	23	28	49	34	75	24	57	
Kiri Khasor	40	50	65	72	101	28	57	38	66	63	75	30	110	78	52	13	96	67	71	44	21	20	22	48	36	93	29	66	20